M.N.P. BROTHERS, R. E.Belong 52202

A

REVEALED KNOWLEDGE

15600/P

OF THE

Prophecies and Times.

PARTICULARLY OF THE

PRESENT TIME, THE PRESENT WAR,

AND THE

PROPHECY NOW FULFILLING.

THE YEAR OF THE WORLD, 5913.

BOOK THE SECOND.

CONTAINING, WITH OTHER

GREAT AND REMARKABLE THINGS,

Not Revealed to any other Person on Earth,

The sudden and Perpetual Fall of the TURKISH, GERMAN and RUSSIAN EMPIRES.

Wrote under the Direction of the LORD GOD,

And published by His SACRED COMMAND;

t being a Second Sign of Warning, for the Benefit of all Nations;

B THE MAN THAT WILL BE REVEALED TO THE HEBREWS AS THEIR

PRINCE AMD PROPHET.

LONDON:

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The PREFACE.

LENGTH of time, change of Countries and Governments, corruption of Language, and hasty copies in writing, before the more exact method of Printing became generally used, has been the means of not only introducing, without design, into the Hebrew Bible an insertion of some new words, but likewise an expulsion of some of the old, which produces a disagreement in some few parts, and makes it differ from what it originally was in the time of David Solomon, and at the commencement of the Babylonish captivity: some parts of the English translation are consequently erroneous: but they are so immaterial as not to affect in the least the truth of its sacred *Records*, or the tendency of its Divine instruction.

The few parts of the English translation which I am instructed to alter in my writings, the propriety will be allowed by every person that has discernment to perceive, or conviction to believe: beyond the limits of my authority, for it is prescribed, I am not suffered to proceed in any word or in any way whatever.

The following are the words which the Lord God spoke to me in a vision soon after I was commanded to write and make known his judgments for the good of London and general benefit of all nations:—"There is no other man under the whole Heaven that I discover the errors of the Bible to, and reveal a knowledge how to correct them, so that they may be restored as they were in the beginning, but yourself."

Moreover, when I began to write I believed it necessary to adopt the same language as the Scripture does, regularly imitating it in the words—ye, thee, and thou; but God spoke to me in a vision of the night, and said,—"Write in the same manner as I always speak to you, write as other men do, write according to the custom of the Country you live in: you will then be better attended to, and what you write will be more easily understood.

A man that has been an Officer in the Navy, whose immediate Ancestors have been separated from the Jews such a considerable length of time as to make them forget they ever belonged to the name, such a man declaring himself openly to the world a Prophet of God, the revealed Prince allotted to order the sudden return of the Hebrews from all nations and govern them in the Land of Israel, will, with some reason I allow, excite both astonishment and doubt; but from the multiplied Recorded testimonies I produce, which no other on earth can, it ought not to prev with any person as a just objection against believing what I write.

For observe, some Hostile profession was necessary for me to be engaged in, to fulfill the Recorded Judgment of the family I am designed to represent in the seat of Government: therefore, with all the certain proofs I have and will constantly bring forward, with all the just reasons I advance, the surprise and doubt entertained at the beginning ought to vanish in as little time as would be requisite to read again the book which contains the account.

But remember likewise from the Records of Scripture, that Moses was taken away in his infancy and remained separated from his Brethren for Eighty Years, the first forty of which he was reared in the Palace of the King of Egypt, and educated in the language and customs of the country like one of its native Princes: yet he was revealed to the Israelites as the Prophet of God to order their hasty departure from Pharoah's Bondage, and afterwards to conduct them to the Promised Land.

Saul the son of Kish, after being anointed King prophecied in company with other men, to the great astonishment of all that saw him. David King of Israel, the greatest favourite that ever God had on Earth, whose wars though many originated at that time from necessity and justice, never undertook but to prevent the introduction of Idolatry and preserve in the Land of Israel a true uninterrupted worship of God, was a prophet; and for whose sake, in remembrance of his name, besieging armies were destroyed and Jerusalem safely delivered. Yet this Great Monarch, this unequalled favorite, this pattern of Mercy to all Kings, and who alone of all men under Heaven possessed the established promise of Everlasting National Government, could not, (but the objection did not proceed from any charge of injustice or sin) for being a man of war and having shed much blood on the earth, although done by the express concurrence of the MOST HIGH, be permitted to build at Jerusalem a temple of worship for him: The great honor was given to Solomon, a King of Peace, his son and immediate successor: so averse, though necessitated to order it was the Creator of the World to the effusion of blood and the destruction of man.

First of Chronicles, Chapter, XXII.

7. V. And David said to Solomon, my son, as for me it was in my mind to built a house to the name of the Lord my God.

8. But the word of the Lord came to me saying, thou hast shed much blood, and hast made great wars; thou shalt not build a house to my name, because thou hast shed much blood on the earth in my sight.

9. Behold a Son shall be born to thee, who shall be a man of *Rest*, and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give Peace and Quietness to Israel in his days.

10. He shall build a House for my name; and he shall be my son, and I will be his Father; and I will establish the Throne of his Kingdom over Israel for ever.

Samuel was not only a Priest, but likewise principal Judge of Israel; yet he was a great Prophet: Isaiah was a Prince of the family of David and likewise a Prophet. Ezekiel was of the principal Priests, Jeremiah one of the poorer; but both were alike great Prophets.

Amos

Amos was a poor Herdſman of Tekoa in the land of Iſrael, Daniel a captive Prince at Babylon in Aſſyria; and yet both were great Prophets.

God without being accountable to any man for what he does will ſanctify with his bleſſed Spirit whom he pleaſes, however aſtoniſhing it may appear, and however incredible to the *Self Righteous* that any perſon in preference to himſelf ſhould receive and be commanded to make known a communication of *Revealed knowledge; but with God there is no diſtinction of High or Low, Rich or Poor; in his preſence both are regarded alike, when juſt, and the Scripture abounds with many examples recorded on purpoſe for Ages to imitate.

In the ſame manner that a knowledge of the Goſpel and how to preach it was *Revealed* to St. Paul, a knowledge of futurity and thoſe parts of the Scripture I have conſtantly mentioned, were *Revealed* to me.

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* St. Paul was taught a knowledge of the Goſpel by Revelation, and inſtructed likewiſe how to preach it, before he could be an Apoſtle and joined to the Miniſtry of Chriſt.

Galatians, Chapter I.

11 V. But I certify to you, Brethren, that the Goſpel which was preached of me is not after man;

12. For I never received it of man, neither was I taught it, by the REVELATION of Jeſus Chriſt.

Epheſians, Chapter II.

2. V. If ye have heard of the diſpenſation of the grace of God, which is given me toward you.

3. How that by REVELATION he made known to me the myſtery, as I wrote before in few words.

4. Whereby when ye read, ye may underſtand my knowledge in the myſtery of Chriſt.

5. Which in other Ages was not made known to the ſons of men, as it is now REVEALED to his Holy Apoſtles and Prophets by the Spirit

PROPHECIES, &c.

IN Obedience to the ſacred Command of the LORD GOD, whoſe Servant and Prophet I am, I publiſh this Writing, that it may be Tranſlated into all Languages, for the Information and Benefit of all Nations.

This is the laſt Sign and the laſt Warning, I am commanded to ſay, that will be given in Writing before I am *Revealed* to the Jews, when the commands delivered to me will be---to order them to depart in great haſte from all nations and go to the Land of Iſrael;---to Re-pronounce the Judgments of God, which have been ſuſpended hitherto for my ſake, and declare them irrevocable.

OF THE PROPHECY WHICH RELATES TO THE PRESENT TIME OF THE WORLD, THE PRESENT WAR, AND THE APPROACHING DISTRESS OF ALL NATIONS.

The Prophet Daniel, Chapter VII.

In the firſt year of Belſhazzar, King of Babylon, Daniel had a Dream, and Viſions in the night on his bed; then he wrote the Viſions to ſhew the ſubſtance of what they contained.

2. V. Daniel ſpeak and ſaid; "I ſaw in my Viſion by night, and behold the four winds of the Heaven ſtrove on the great Sea:"

3. And four great Beaſts came from the ſea, different one from another.

4. The firſt was like a Lion, and it had Eagles' wings: I beheld till the wings were plucked, when it was liſted up on the Earth, and made ſtand on the feet as a man; and a man's heart was given to it.

The Lion means George the third, the preſent King of England: Plucking the wings of the Lion, means taking away the Power of the King: Made ſtand on his feet as a man, with a man's heart; means his reduction to the condition of other men, and poſſeſſing ſimilar thoughts.

It is more than Twenty months ſince I wrote to the King, Queen, and Miniſter of ſtate, to inform them of many things that would come to paſs; that the time was nearly accompliſhed for ſome of the Judgments of God to be made manifeſt, and alſo that this Prophecy was fulfilling: I beſeeched them in the moſt earneſt and reſpectful language, not to join in the War on any account whatever, or even encourage it; for the death of Louis the ſixteenth would be impoſſible to prevent, it was Recorded, and could not be avoided; the Revolution in France, and its conſequences, proceeded entirely from the Judgment of God to fulfill this Prophecy of Daniel: therefore all attempts to overthrow the Judgment and preſerve the Monarchy by force, was oppoſing what was determined in the Scripture of Truth ſhould moſt certainly take place.

The aſpect of the War was deluſive, the encouragements of ſucceſs that it held out to Princes were deceitful; but thoſe encouragements of deluſion were permitted to bring many nations under the Judgment of God and puniſh them for the heavy guilt of oppoſing his decrees.

If many had no more to fight againſt than a few men alone, or nations but one divided nation to ſubdue, then it might with reaſon be expected that the greateſt number would ſoon overcome the leaſt, and that many ſtrong nations would ſoon conquer a weak one: but it is many men fighting againſt the Spirit of God, and ſtrong Nations labouring in vain with their Blood and Treaſure to overthrow his Judgment.

The Lord God permits this oppoſition for Three years and a half to fufill the determined part of this Prophecy on all that oppoſe it; that done, his Judgments will take place, to puniſh man and lay waſte Kingdoms.

St. John the Apoſtle in the Nineteenth chapter of the Revelation, alludes to the preſent time of the World, and means the ſame things though differently deſcribed, as the Prophet Daniel does in the ſeventh chapter; for which I am commanded

ed to insert a part, that all Princes and Governments may be publicly warned, that they may know the consequences of this War, from the Judgment of God, will be,---Death to millions, and everlasting distress to all nations.

10. V. And I fell at his feet to worship him, and he said to me, See thou do it not: I am thy fellow servant, and of thy Brethren that have the *Testimony of Jesus*; worship God: for the testimony of Jesus *is the Spirit of Prophecy*.

11. And I saw Heaven opened, and beheld a *White Horse*; and he that sat on him was called *Faithful* and *True*, and in righteousness he doth Judge and make War.

12. His Eyes were as a Flame of fire, and on his head were many Crowns; and he had a name written that no man knew but he himself.

13. And he was cloathed with a vesture dipped in Blood: and his name is called, the WORD of GOD.

14. And the armies which were in Heaven followed him on White Horses, cloathed in fine Linen, white and clean.

The armies are an allusion to the powerful Judgments of God, under what---or how many different forms their visitation of Death is made on the world.

15 And out of his mouth goes a sharp Sword, that with it he might smite the nations: and he will rule them with a Rod of Iron: and he treads the Wine press of the fierceness and wrath of Almighty God.

16. And he has on his Vesture and on his Thigh a name written, King of Kings and Lord of Lords.

17. And I saw an Angel standing in the Sun; and he cried with a loud voice (meaning Thunder, which is explained in the first Book) saying to all the Fowls that fly in the midst of Heaven, "Come and gather yourselves together to the Supper of the Great God."

18. That ye may eat the flesh of Kings, and the Flesh of Captains, and the Flesh of mighty men, and the Flesh of Horses, and of them that sit on them; and the Flesh of all men, both Free and Bond, both Small and Great.

19. And

19. And I saw the Beast, and the Kings of the Earth, and their Armies gathered together, *to make War against him that sat on the Horse, and against his Army.*

20. And the Beast was taken, and with him the *False Prophet* that wrought miracles before him, *with which he deceived them that had received the Mark of the Beast, and them that worshipped his Image*, These both were cast alive into a Lake of Fire burning with Brimstone.

21. And the Remnant were slain with the Sword of him that sat on the Horse, which sword proceeded out of his mouth; *and all the Fowls were filled with their Flesh.*

The VII. *chapter of Daniel continued.*

5 V. And, behold, another Beast; a second, like a Bear; and it raised itself up on one side, with *Three Ribs* in its Mouth between its *Teeth*; and they said thus to it.--- *Arise Devour much Flesh.*

This verse means the present Empress of Russia: she is, according to the Judgment of God in this Prophecy, decreed to suffer death; and by Revelation I am informed it will be done by the Hands of man.

6. After this I beheld, and lo, another like a Leopard; which had on its back four wings of a Fowl: the Beast had also Four heads, and Dominion was given to it.

The Leopard, means Louis the sixteenth King of France; the Wings of a Fowl on its back, is, like the eagles on the Lion, an allusion to the Kings great moveable Power.

The fall of this Monarch from a Throne, and afterwards suffering death, to fulfill the Judgment of God by his Prophet Daniel, was impossible for all the Armies of Europe to prevent; equally so as the Decreed death of Charles the First King of England, which is mentioned by St. John in the Thirteenth Chapter and third verse of the Revelation: *the Deadly wound being Healed*, in the same verse means the *Recovery* of Monarchy *by the Restoration* of Charles the Second.

7. After I saw in the Night Visions a fourth Beast; and behold, it was Dreadful, and Terrible, and Strong exceedingly

and it had great Iron Teeth: it devoured, broke in pieces, and ſtamped on the *Reſidue* (*meaning the Electors*) with its feet: it was different from all the Beaſts that were ſeen before, and it had Ten Horns.

This great Beaſt ſo different from the others, means the preſent Emperor of Germany; the Ten Horns, mean the Electors, or Princes of the Empire.

In one part of this Chapter the Horns are denominated Kings; the reaſon is, they raiſe Armies, go to War, and Govern with Abſolute power, like them; but notwithſtanding, they all acknowledge the Emperor as their Chief, and under that acknowledgment of Subjection are ſolemnly engaged to defend his Empire when called on. For which, to conceal the meaning of the Prophecy, untill the fulneſs of time comes and the appointed perſon for it to be Revealed to, the Viſion repreſents the German Princes as Horns of defence belonging to the Emperors head.

It Devoured, broke in pieces, and ſtamped on the reſidue with its feet; means the entire deſtruction of the German Electors, and the poſſeſſion of their Territories by the Emperor: he will deſtroy them, and alſo ſpread his Dominion over Italy; thr atening at the ſame time all Europe, and deſpiſing its Kings with their feeble efforts to oppoſe him. ROME will fall under his power, and ſo will VENICE likewiſe; the former will be re-taken by the French Republic, but the latter will be Plundered and almoſt Deſtroyed. After this, to fulfill the prophecy and the Judgment of God, he will ſuffer death from the hands of man.

The orders of the Emperor in the Netherlands are, that if the Auſtrian Army ſhould be defeated, (and it moſt ſurely will; for I am commanded to repeat, as an example and warning, what the Prophet Jeremiah was commanded to ſay to the meſſengers of Zedekiah King of Judah.

37 ch. 9. Thus ſays the Lord, Deceive not yourſelf, ſaying, the Chaldeans will ſurely depart from us: *for they ſhall not depart.*

10. For though ye had ſmitten the whole Army of the Chaldeans that fight againſt you, and there remained but wounded men, yet they ſhould riſe up, every man in his Tent, and burn this City with Fire.

By

By the ſame example, if the French army was to be defeated even again and again, it ſhould recover, and conquer likewiſe; that all the Judgements of God in the Seventh chapter of the Prophecy of Daniel, may take their courſe and be fulfilled.) To acknowledge the French Republic, and make an immediate Peace to the beſt terms that can be obtained: the intereſt of other nations will not be much conſulted; time, the Threats of a Victorious Enemy, and the perilous condition of the German Army, will not admit the leaſt delay.

The Engliſh will ſharply remonſtrate againſt this conduct, for which, their army, however incredible it may appear to the Government now will be ſurrounded, diſarmed, and commanded to depart, but their General will be detained by the Auſtrain; and by Revelation from the Lord God to me, he falls to the ground.

The Emperor being exhauſted of money by the war, but having a large army at his command determines, now he has made Peace with the French and Quarrelled with the Engliſh, to execute the plan he has for ſome time conceived the hopes of being one day able to accompliſh: his Father and Uncle, ſtrange as it may appear, yet it is moſt certainly true: for I am informed by Revelation; conceived the ſame deſign, and believed the attempt eaſily practicable when the opportunity offered: which is, *the Reduction of all Germany under the ſole government of Himſelf.*

He begins with ſeizing on the Electorate of Hanover, and plundering it quite bare: after this ſucceſs, his ambition for more extenſive Dominion will riſe: and it will now lead him boldly forward to Subject and Devour them all. For God, to fulfill his Judgments and this Prophecy of Daniel in the Seventh chapter will deliver him over to be governed by the ſecret, but powerful workings of an Evil ſpirit; becauſe his inclinations are bad; according to all that I informed the King and Queen of in May and June 1792; as he did Ahab King of Iſrael, to accompliſh his fall and the entire deſtruction of his Family.

Firſt of Kings chapter XXII.

4. V. And he ſaid to Jehoſhaphat, wilt thou go with me to the Battle to Ramoth Gilead? And Jehoſhaphat ſaid to the

King of Iſrael, I am the ſame as thou, my People as thy People, my Horſes as thy Horſes.

5. And Jehoſhaphat ſaid to the King of Iſrael, enquire I pray thee, from the word of the Lord to day.

6. Then the King of Iſrael gathered the Prophets together about *Four hundred men*, and ſaid to them, ſhall I go againſt Ramoth Gilead to Battle, or ſhall I forbear? And they ſaid, *Go up*, for the Lord will deliver it into the hand of the King.

7. And Jehoſhaphat ſaid, is there not here a Prophet of the Lord beſides, that we might enquire of him.

8. And the King of Iſrael ſaid to Jehoſhaphat, There is one man yet, Micaiah the Son of Imlah, by whom we may enquire of the Lord; but I hate him, for he does not Prophecy good of me, but evil. And Jehoſhaphat ſaid, let not the King ſay ſo.

11. And Zedekiah the Son of Chenaanah made Horns of Iron: And he ſaid, Thus ſays the Lord, with theſe thou ſhalt puſh the Syrians, until thou conſume them.

12. And all the Prophets prophecied ſo, ſaying, Go up to Ramoth Gilead, and proſper: for the Lord will deliver it into the Kings Hand.

13. And the Meſſenger that was gone to call Micaiah, ſpake to him ſaying, Behold now, the words of the Prophets are as one mouth declaring good to the King: let thy word, I pray thee, be like the word of one of them, and ſpeak that which is good alſo.

14. And Micaiah ſaid, As the Lord lives, what the Lord ſays to me, that I will ſpeak.

17. And he ſaid, I ſaw all Iſrael ſcattered on the Hills, as ſheep which have not a ſhepherd: and the Lord ſaid, Theſe have no Maſter, let them return, every man to his houſe in peace.

18. And the King of Iſrael ſaid to Jehoſhaphat, Did I not tell thee, that he would propheey no good for me,---but evil?

19. And he ſaid, Hear thou therefore the Word of the Lord; I ſaw the Lord ſitting on his throne, and all the Hoſt of Heaven ſtanding by him, on his Right Hand and on his Left.

20. And the Lord ſaid, Who will perſwade Ahab, that he may go up and fall at Ramoth Gilead? and one ſaid in this manner, and another ſaid in that manner.

21 And there came forth a Spirit, and he ſtood before the Lord, and ſaid, I will perſwade him.

22. And the Lord ſaid to him, in what manner? And he ſaid, I will go forth, and I will be a lying Spirit in the month

of

of all his Prophets, And he ſaid, Thou ſhall perſwade him, and prevail alſo; *Go forth, and do ſo.*

23. Now therefore behold, the Lord has put a Lying Spirit in the Mouth of all theſe thy Prophets, and the Lord has ſpoke of Evil concerning thee.

The Emperors COUNCIL will be filled with the ſame Deluſive Evil Spirit, that they may concur with him, and poſſeſs the ſame violent inclination for War and Human deſtruction as himſelf. At this time a Freſh Decree will be iſſued from Vienna Commanding all Germany, and all the People under his Government as he conquers them by Fire and Sword, to offer Solemn Prayers up to the LORD GOD, for the further ſucceſs of his Imperial Majeſty's Arms, the entire Deſtruction of his Enemies, and the preſervation of himſelf:---Styling him Their Moſt gracious, Juſt, and Merciful SOVEREIGN LORD.

The other Nations of Europe, afraid and trembling, will as ſolemnly implore the ſame Lord God, for Peace and Safety againſt ſuch a cruel Enemy: forgetting that it was but a little time before they were Praying in the ſame ſtrain as himſelf;---To deſtroy their Enemies and give ſucceſs to their Arms; to that very gracious and compaſſionate God, who Sealed the Redemption of Man with his own blood, and ſtrictly commanded all Nations, as his Children and People, to Live in Peace and Brotherly Love.

Oppoſition is vain, he goes through the Principalities like a Flood, and collects in his progreſs a mighty Army: The courſe of the Prophecy is, that he ſhall conquer and deſtroy all before him; therefore he certainly will, and take away the Treaſure of many Wealthy Cities likewiſe.

After this, to finiſh Oppreſſion and fulfill the Decreed Judgment of God, the French Republic will be raiſed againſt him; his Army will be intirely overthrown in Italy, and himſelf will be compelled to ſeek ſhelter among the very people whoſe relations he deſtroyed, whoſe Towns he Plundered and Burnt but a little time before. This is Francis the preſent Reigning Emperor of Germany, who is deſcribed in the 7th chapter, 7v. of the Prophecy of Daniel as Great, Strong, and Terrible

Terrible: ſtamping under his Feet with contempt, and deſtroying all the Princes round him: his Ambition will encreaſe with his Dominion, and his Conqueſts will be ſo wonderful for a ſhort time as to make all Europe tremble: his end his miſerable; and as he treated others without mercy, no mercy will be ſhewn to him: his Death by the Hands of man is certain, becauſe decreed; and his puniſhment everlaſting, becauſe Recorded: To be Related to him now, will be conſidered hereafter as a Capital crime.

The VII *Chapter of Daniel continued.*

8. I conſidered the Horns, and behold, there came up among them another *Little horn*, before whom there were Three of the firſt Horns plucked up by the roots *and behold, in this Horn were Eyes like the Eyes of Man, and a Mouth ſpeaking great things.*

This little Horn, that grows great and becomes ſo ambitious as to pluck up Three of the other Horns to extend his own Dominion, is the preſent King of Pruſſia. He is one of the Imperial Electors, and to fulfill exactly what the Viſions of God deſcribe him to be, he confidently calls himſelf in great words,—The PREPONDERATING MEMBER OF THE GERMANIC BODY.

The King of Pruſſia will acknowledge the French Republic, and alſo make Peace with it: He will oppoſe the Emperor, and likewiſe follow his example, by which, his Dominions, to fulfill the Prophecy, will be enlarged (comparatively for a Moment only) by the addition of Three Electorates, when the Bear, (meaning Ruſſia) watching for the opportunity, *will Riſe* and Devour Pruſſia at one ſide, while the Emperor deſtroys him at the other. His Armies will be defeated, and his Capital ſet on fire by the Bear: his life will be taken away from the Earth, and the Monarchy, to fulfill the Everlaſting Decrees of the Lord God in the Prophecy of Daniel, will be deſtroyed,—never, never to be Reſtored any more.

RUSSIA will aſſiſt the Emperor in the beginning to promote her favorite deſign of deſtroying the Turkiſh Empire: ſhe will alſo quarrel with the Poles, and devour great numbers of them; Warſaw will be ſet on fire, and the Government

ment entirely changed. At this time, the Ruſſian Army, (or Bear) as if impatient for its food, *to Riſe and Devour much Fleſh*, will enter Turkey, and comparatively Run over the land;—treading down, and devouring with great fury all oppoſition in its way. At the Capital it ſtops; here are its decreed bounds; no farther it muſt go. Here the Ruſſian General devides the ſpoils of many cities with his Army, and the rich Provinces of Turkey between his Officers. Here he deſpiſes the Oath of Fidelity, and throws away the ſubmiſſion of a Subject;—PROCLAIMING HIMSELF EMPEROR OF GREECE.

After this the Swede will enter Ruſſia and deſtroy with great fury; even the Ships of War and Capital will not eſcape. The Ruſſian Empire will be convulſed in many parts by its Generals and Governors, each riſing up in his place and claiming an authority to command the other: they will fight untill great multitudes are deſtroyed, and the Country made deſolate. The Imperial Family will all be cut off; and no ſucceſſor will for ever after ariſe: the Government at the ſame time will be broke to pieces, and utterly diſolved;—never, never to be reſtored any more.

The Spaniſh Monarchy will ceaſe by this war, and the Stadtholderſhip of Holland will be cut off cloſe to the ground, according to the Viſions of God to me in 1792, and which I communicated at that time by his ſacred command to the King and Queen of England.

The King of Sardinia will be dethroned, and the Popedom deſtroyed for ever: according to the Revelation of God to me, and which I communicated to the Engliſh Prime Miniſter before the War with France was entered into, concluding what I wrote to him with theſe words,—It is not all the Navy of England nor the armies of Europe united, can prevent the King of Sardinia from being dethroned.

The *death of the French King*, as one of the particular number mentioned in the ſeventh chapter of Daniel decreed to die, took place to fulfill the preditermined judgment of God by his Prophet; the monarchy of France is likewiſe by the ſame judgment, aboliſhed for ever, and the preſent form of government, eſtabliſhed. Therefore marvel no more that it cannot be conquered by all the armies without, nor deſtroyed by all commotions within; if it could by human power, the *Horn*, (meaning the

King

King of Prussia,) would be the alloted man to accomplish it: for the meaning of the prophecy is, that *he* shall prevail against France for three years and a half, but not to conquer the whole: *he* would have faithfully kept with his army in France, the promises *he* made with his mouth on entering it; which were, to deliver over the Towns for Plunder, and the People for Death, if he was opposed. It is for this that he is described by Daniel, *to have a mouth speaking great things and blasphemies.* All this would have been permitted, because recorded to fulfill the prophecy; to hasten his own destruction, and the general fall of *European Monarchy.* The *Dutch* will acknowledge the *French Republic*, and also make a hasty peace with it; the *Portuguese* will do the same.

To the King and Parliament of Great Britain.

Hear what the Lord God additionally says to me by Revelation, and commands me to write. *France* seeing England left alone, deserted by all her Allies, will require as the conditions of Peace—an acknowledgment of the Republic, a restoration of the Colonies, and the Ships taken away from Toulon. For a short time the Lord God will permit *England*, as he will *Russia* and *Germany*, to succeed in the acquisition of delusive conquest, but it is the better—the more effectual, and more imperceptible to human foresight, to accomplish his judgment on her according to the Prophecy of Daniel and Revelation of St. John; after that short time is expired, which is nearly so now, new enemies will rise up, some warring against her openly, others privately: all will prevail, untill she that sits now as a *Queen among the Nations*, is, according to the vision of God in my first book, without a covering on her head, worn thread-bare—and rent in many places.

Will England continue this war any longer against a people, that has the judgement of God in their favor? Will she by a continuance of the Present War against France enter into another for the safety of Hanover against the Emperor of Germany, who will be rendered invincible for a time as a scourge to fulfil the recorded judgements of God? Will she continue this War any longer for her destruction, that she

may

may enter into a freſh one with America to haſten it? Is the King of England ſo regardleſs of his own life and the preſervation of his family, as to involve them with himſelf in certain miſery and death by a longer continuance of this War? Is the Government, the Parliament, the Clergy and People, ſo inſenſible to the Bleſſings of Peace and the Happineſs of fortune, as to prefer the abſolute certainty of looſing all they poſſeſs and being deſtroyed themſelves, to ſupport a War which in its conſequences, to fulfil the judgment of God, is deſigned ſhall throw down for ever the Engliſh Monarchy; and from the confuſion it will make throughout the Country, involve almoſt every Family of Wealth in beggary and death!

Are you William Pitt, to whom I wrote in May and June, 1792, informing you of the conſequences of this War to your Country, when the War was not intended, ſo inſenſible to your own preſervation and the benefit of your Brother as to continue any longer a War, that will involve both you and him in certain Death. What I acquainted you with in 1792, and often ſince, was made known to me by Viſions and Revelations from the Lord God. The *Death of Louis* XVI. and the removal of the Engliſh Crown from the King's Head to a level with the ground, according to the 7th chapter of Daniel: the fall of the Queen's-Palace, and the deſtruction of the Tower; your own removal from Adminiſtration and afterwards Death, were among the things which I informed you of would moſt certainly come to paſs as the Evil conſequences of this deluſive War. My account to you then of futurity concluded with theſe words—"The viſions are eſtabliſhed, and the things mentioned moſt certain and true."

When I informed you that England would enter into this War, and the conſequences which would in deſpite of all your efforts flow from it, you deſpiſed me; for at that time the War was not intended, and to tell of evils that would moſt certainly enſue from a thing, when the thing they were to proceed from was not deſigned, was to you the effects of folly and deceit.

My knowledge of future things is given me from God, therefore what I wrote was true: a little time longer and England will be ſo much entangled as not to be able to go for-

ward without feeling the pains of that *Colonial conqueſt* which is to be the cauſe of her death; nor to retire without falling under that foreign blow, which will break the Empire in pieces and throw herſelf down on the ground; from whence, ſhe is never to riſe up any more.

Neither evil can be prevented, and both will take place to fulfil the *Judgment of God* according to the prophecy of Daniel and Revelation of St. John; unleſs what I write is believed to be true, and the advice I give is ſtrictly followed. Fleets and Armies are great things to talk of, becauſe terrible to deſtroy mankind; but when oppoſed by the power of Heaven they become weak, they looſe their force and terror; for moſt of thoſe in Europe are deſtined for the Rocks and the Flames. They are permitted to conquer a little for a ſhort time now, but it is, like Ruſſia and Germany, to haſten that dreadful fall of human Government which will ſoon take place in the world; for they ever have been in the hand of God the very inſtruments to effect, what Princes deſigned them to prevent.

On the 12th of the month called May, 1792, I wrote to to the King, Miniſter of State, and Speaker of Commons, that no perſon ſhould be able to ſay hereafter my conduct was irregular or in the leaſt diſreſpectful; to inform them that I was commanded by the Lord God to go to the Parliament Houſe on the ſeventeenth following, and acquaint the Members of their own perſonal ſafety and general benefit of the country. That the time of the world was come to fulfil the ſeventh chapter of the Prophecy of Daniel, and ſome of the judgments of God in the Revelation; that the death of Louis the Sixteenth, and the Revolution in France for the perpetual deſtruction of its Monarchy, was decreed in the Scripture of Truth, and would againſt all human oppoſition, moſt ſurely take place. To inform them that the war juſt going to be commenced by Pruſſia and Auſtria againſt France, was the very War alluded to by St. John, in the nineteeth chapter of Revelation, which God called a War againſt himſelf; becauſe it went to oppoſe his decrees, and becauſe it would be an effort of Kings to overthrow his unalterable judgment. I was commanded to adviſe them as I was the *King* and *Miniſter of State*, not to join in the War, or even encourage it on any account whatever. To inform them of the approaching fall

of

of Monarchy in Europe, the great diſtreſs this War would be productive of to all nations, but particular to thoſe that engaged in it: and likewiſe to inform them of their own ſudden fall into the Jaws of the earth by a predetermined Earthquake, according to the judgment of God in the xvi. chap. ver. 16, 17, 18, and 19, of Revelations: and laſtly, to entreat them to acknowledge this gracious communication from God for their length of life and bleſſing, by an obedience to his good advice.

When at the door on the ſeventeenth I informed the Speaker by a letter that I waited, and was ready to communicate all that I was commanded: In a few minutes after a meſſenger returned with my own letter, who treated me, in ſuch a public place particularly, with unfeeling contempt and incivility. The Lord God ſpoke to me, inſtantly, on being ordered to go about my buſineſs, and ſaid, "Get away, get away from this place; be under no concern, it was not you that was deſpiſed and ordered away, but me in your perſon that ſent you."

Soon after my return home I was in a *Viſion*, and ſaw a large meaſuring Rod move through the ſtreets in great haſte, and ſtrike many of the houſes as it paſt, marking them for their approaching fall. After this I was made look towards the *Treaſury*, while the *Lord God* pronounced at the ſame time, —"All that ſide ſhall fall:" In an inſtant, the whole place was covered with thick darkneſs; it ſeemed to be everlaſting darkneſs, darkneſs that ſhould never be removed: and again *he* pronounced in quick words as if diſpleaſed, "The whole ſhall fall."

The information, as will be plainly ſeen by the date, which I gave to the *King* and *Miniſter* of *State*, with what I was commanded to offer to the Parliament, was not only before the preſent War with France was entered into, but alſo ſome length of time before it was ever intended: therefore no perſon can ſay with juſtice, that either *my* conduct in obeying the poſitive commands of God, or my endeavours to preſerve peace —to preſerve this country from the many evils it has now to encounter with, according to the determined judgment of unnerring prophecy, originated from weak ideas or poli-

 tical

tical motives. No my knowledge is given from God; I see all things now as they truly are, and know their consequences to change them to what they really will be hereafter: I am commanded to keep no company and live retired, that I may avoid the temptation of political discussion, or any other argument that would create animosity and strife.

THE

THE TWO PARTS OF THE REVELATION,

TO BE FULFILLED ON

LONDON and the ENGLISH PARLIAMENT,

ACCORDING to the JUDGMENT of GOD,

BUT ARE IMMEDIATELY SUSPENDED FOR MY ENTREATY.

REVELATION, CHAP. XI.

3 ver. AND I will give power to my *Two Witneſſes*, and they ſhall prophecy a Thouſand two hundred and threeſcore days, clothed in ſackcloth.

4 Theſe are the *Two Olive-trees*, and the *Two Candleſticks* ſtanding before the God of the earth. The *two witneſſes*, the *two olive-trees*, and the *Two Candleſticks*, mean the ſame Two parts of the *Everlaſting Goſpel* of *Salvation*, as they are wrote by *St. Matthew* and *St. John*; which are the *Two Apoſtles* and *proper* witneſſes of Chriſt.

This explanation alone, which has never been diſcovered to any before, is ſufficient to ſtrike every man with conviction that ſtudies the Scripture and believes in the Spirit of God: That as this part is true, the others I have and ſhall conſtantly mention are equally ſo; and that a knowledge of the whole comes directly to me from the Divine Being.

As the eyes of the blind cannot be opened nor the ſick healed, but by the immediate Power of God, ſo neither can the Prophecies be truly explained but by regular inſtruction from the ſame *Almighty Being*.

Read

Read diligently what follows, and by the information contemplate on the mighty goodneſs of God, for revealing a true knowledge of his prophecies, in ſufficient time to implore for mercy, and ſave a *City* with *multitudes of People* recorded to be deſtroyed.

7 v. And when *they* ſhall have finiſhed their teſtimony, the Beaſt that aſcends out of the bottomleſs pit will make War againſt them, and will overcome them and kill them.

8 And their *dead bodies* ſhall lie in the ſtreets of the great city, which *ſpiritually* is called *Sodom* and *Egypt*, where alſo our Lord was crucified.

This great city mentioned here, means *London:* her ſtreets are full of Proſtitutes, and many of her houſes are full of *crimes*; it is for ſuch exceeding great wickedneſs that St. John *ſpiritually* calls *London* in this chapter by the name of *Sodom*, and infers from the toleration of ſo much evil, that the two witneſſes of Chriſt, that the two Apoſtles, *St. Matthew* and *St. John*, ſpiritually repreſented by the two parts of the Goſpel which they wrote, that their two bodies lie dead—thrown out in the ſtreet—trampled under the foot of vice.

11 v. And after *Three days and a half* the ſpirit of life from God entered into them, and they ſtood upon their feet; and *great fear* fell on all that ſaw them.

The three days and a half, *means three years and a half*, and the preſent is the time of the world alluded to by St. John: for until the preſent War of *Time, Times*, and the *dividing of Time*, which is three years and a half, according to the ſeventh chapter of Daniel alſo is expired, the two parts of the Bleſſed Goſpel will lie dead in London, and over Europe likewiſe: after which a *prophet* (*myſelf*) will be revealed to the world, with ſigns and the mighty power of fire from God; the two parts of the goſpel of Salvation will then be revived. For my deſignation is, and the commands of God to me are, that I ſhall walk through the great thorough-fare ſtreet of the city, to repronounce his judgments, and declare them irrevocable. As a teſtimony from God that they have been

been suspended for my sake, but are now commanded to be fulfilled because his offers of mercy have been despised and his messenger treated as false, I am to take the Rod which he ordered me to cut in 1792 and throw it on the ground, when it will be changed into a serpent; to take it in my hand again, when it will be rechanged to a Rod. The people of London will then tremble, and all nations will be greatly afraid, when they hear the dreadful consequences for neglecting them so long.

12 v. And they heard a great voice from heaven (meaning thunder) saying to them — "Come up hither." And they ascended up to heaven in a cloud, and their enemies beheld them.

13 And the same hour there was a great Earthquake, and the tenth part of the city fell; and in the Earthquake were slain of men seven thousand, and the remainder were affrighted and gave glory (meaning honour) to the God of Heaven.

The *Recorded Judgment of God*, according to this last verse, is that London, for indeed it is the city meant, shall be visited by an earthquake, and a tenth part of it destroyed; in that tenth part, about seven thousand persons will be killed. When the people see this, they will be convinced that it proceeds from the great anger of God for despising his offered mercy, and treating his messenger ill; then they will all be frightened, and will all believe:—Then the city will honour him by instant reformation, and all the people will implore him for pity.

Lot was laughed at and the danger disprised by his sons-in-law, when he said to them, up, get you out of this place, for the Lord will destroy this city. — Sodom was burnt and they perished.

The *King of Ninevah*, although a professed idolater, and immersed in wickedness, believed the judgment of God by his Prophet when he heard it, *without the additional testimony of Scriptural evidence*, he immediately humbled himself, reformed, and entreated for mercy; by doing so the city was forgiven, and all its people saved.

14 v. The second Woe is past, and behold the third Woe comes quickly.

REVE-

REVELATION, Chap. XXVI.

This part which follows belongs to the Thirteenth chapter, and is a continuation of the account begun there of the rise, progress, and perpetual fall of the English Government.

13 v. AND I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet.

14. For they are the spirits of devils, working miracles, which go forth to the Kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

The thirteenth means the Proclamation issued out by the King and Council, to assemble for the last time the English Parliament; they are to meet, but are never separate, that all things in this Prophecy relative to them may be fulfilled; and in the allotted time will, according to the judgment of God, be destroyed by an earthquake.

Reader, consider attentively what I write, and remember that sin is always committed by man through the temptation of Satan, (for there is no man on earth that does not do wrong at times, neither is there any that is not a sinner: look at the words of Solomon in his Prayer when the Temple was dedicated,) this proclamation then being blasphemous, is in the same manner directed by his secret and powerful influence.

16 v. And *He* (meaning the King) gathered them together into a place, called in the Hebrew tongue Armageddon.

THEM means the *Parliament*; *Armageddon*, their house to assemble and die in.

ARMAGEDDON was a valley to bury the dead in, and also a place of great mourning, near Jerusalem: the Parliament House in London being the *Recorded Prophecied* burying place of its Members, and multitudes besides, is for its designed similarity to the former, Spiritually called in the Hebrew Tongue by the same name.

17 v. And

17. v. And the Seventh Angel poured out his Vial in the Air; and there came a great voice (meaning loud Thunder) out of the Temple of Heaven, from the THRONE, saying,—

"It is Done."

This verse means that when the alotted time is expired for the English Parliament to exist, the Lord God will pronounce from the Throne of Heaven in a voice of very loud thunder the Judgement of its utter destruction on a sudden.

18 v. And there were Voices and Thunders, and Lightnings; and there was a great Earthquake, such as was not since men were upon the Earth, so mighty an Earthquake and so great.

The Judgement of God being to destroy the English Parliament, this mighty Earthquake will swallow it up at the very time of its sitting; and likewise so much of London, as to leave but three divisions of it standing.

19 v. And the GREAT CITY was divided into Three parts; and the Cities of the Nations fell: and great BABYLON (meaning Rome in this Chapter) came in remembrance before God, to give to her the cup of the Wine of the Fierceness of his Wrath.

20 And every *Island* fled away, and the *Mountains* were not found.

The City mentioned here under the name of the great City, means London; this *Designed Recorded Earthquake* will be felt in all nations under Heaven as well as in England, and its dreadful effects by most Cities in the world as well as London. The Earth will be shook so violently at this time as to make it sink in many places and let the Sea flow in were the land was: Mountains will sink to a level with Vallies, and many islands will disappear for ever in the Sea. This Earthquake will spread Desolation throughout all Countries, and destroy great multitudes of People.

The UNITED STATES of *America* will declare War againſt England; but before they do, *France* will loſe all her Weſt India Iſlands: and after they do, Jamaica will be the laſt in the poſſeſſion of the Engliſh.

On the 27th of June, 1792, I wrote to the French Ambaſſador then in London, by command of the LORD GOD, acquainting him with the future loſs of the French Iſlands, and likewiſe the fall of the Engliſh. But he treated it in the ſame manner as all the writings of the Prophets of God ever have been, When they ſent Divine information, when they ſpoke the truth, when they did not flatter with pleaſing words to deceive.

There will great Changes take place in all nations under Heaven, to fulfil this Prophecy of Daniel by Viſions in the ſeventh chapter: Nation will not only riſe againſt Nation, but they will be likewiſe torn by Civil Wars in themſelves; Kingdom will riſe againſt Kingdom, and man againſt man; until they Fight and Fall,—to riſe no more. The Sword will deſtroy very great multitudes of people by this War, and occaſion frightful deſolations over the Earth.

The promiſe of God by the Prophet Haggai to Zerubbabel, Governor of Judah, although mentioned in the firſt Book, I am commanded to repeat it here, means the preſent time of the World, and the preſent War with its deſtructive conſequences; and myſelf the man, in whom this great promiſe of wounderful Diſtinction and Elevation is to be fulfilled.

CHAPTER II.

20 v. And again the word of the Lord came to Haggai in the four and twentieth day of the Month, ſaying —

21 v. Speak to Zerubbabel Governor of Judah, and ſay, I will ſhake the Heavens and the Earth.

22 v. And I will overthrow the Thrones of Kingdoms, and I will deſtroy the ſtrength of the Kingdoms of the Heathen: I will overthrow their Chariots, and Thoſe that ride in them; their Horſes and Riders ſhall come down, every one by the Sword of the other.

The

The preſent time of the World, and the preſent War in its ſpreading conſequences, is the time of trouble and deſtruction meant by the Prophet: this is alſo the GREAT WAR Recorded by *Daniel* and *St. John*, that no man has a knowledge of its progreſs and how it will end, Revealed to him but myſelf: this is the War which will fill up the meaſure of Tranſgreſſion, and carry the guilt of ſhedding innocent blood into all nations: The Sword is drawn in Heaven and the CUP of FURY held out to the *Earth*, according to the Prophecies in the Scripture, and the Viſions of God ſhewn to me, which are Recorded by his Sacred command in the firſt book; therefore, ſhe muſt drink deep from the one, that ſhe may feel leſs the bitterneſs of Death from the other, until waſted of her inhabitants.

23 v. In that day ſays the Lord of Hoſts, I will take the, O Zerubbabel my ſervant, the ſon of Shealtiel, and will make thee as a SIGNET: for I have choſen Thee, ſays the Lord of Hoſts.

The promiſe of God to Zerubbabel by the prophet Haggai in this verſe, means, that when the time of the world is come and this prophecy fulfilling, he will be revived in his deſcendant, who will be, not only like himſelf, the viſible Prince and Governor of the Jews, but alſo receive the full performance of this great promiſe; which is, to be regarded by all nations as their SIGNET of PEACE and SAFETY.

The covenant to King David, and the renewal of it to Solomon, with this recorded promiſe to ZERUBBABEL, will be fulfilled in me; for which the Lord God through this writing holds me out now as the promiſed ſignet in his hand to all nations that believe in him, and commands me to ſay, that his recorded judgments in the ſcripture, according to all I have mentioned, according to the Prophecies of Daniel, Haggai, and St. John in the Revelation, for the *Fall of* CITIES, the *Fall of* THRONES, the *Fall of* PRINCES, the *Death of* Millions, and the *Deſolation of* KINGDOMS, ſhall be ſuſpended again, if the Nations at War

will accept of life and return to his
GOVERNMENT OF PEACE.

But if they allow themſelves to be led away by deluſive temptations, if they refuſe to believe that I am commanded to offer theſe things, although ſupported by undeniable proofs of ſcripture, of revealed knowledge in this book as well as in the firſt, which are unknown to any other, and which were never made known to any man before; if they will not accept of this gracious offer of mercy for their length of life now, and the good of their children hereafter,—all I have mentioned,—all the prophecies of Daniel, Haggai, and St. John in the Revelation, which relates to the preſent time of the world, and the preſent War, Will be fulfilled: the ſword muſt go through, and earthquakes will follow ſoon; *Thrones* will be deſtroyed, *Cities* will be levelled with the ground, *Millions of People* will be cut off, and *Kingdoms* will be made deſolate for ever.

The Lord God, the better to make all nations believe immediately, and the people I live among regard me as his prophet, for the benefit in future, gave me the true age of the world by which he fulfils his recorded judgments, and taught me by Direct inſtruction from himſelf how to write it down; the Time of ſhewing his mercy to the Jews by their reſtoration; the true meaning of the prophecies and time of fulfilling them, with his commands to publiſh the information to the world; that when I am openly revealed to the Hebrews and people of London, (to the former to order their immediate departure from England under my own direction; to the latter, to convince them the loud thunder in January, 1791, was to proclaim the judgment of God and fall of London: but that the judgment was ſuſpended, and the City pardoned for my entreaty,) and ordered to repronounce with the Power of fire his irrevocable judgments, No nation may be able to ſay, We were not informed of any offers of mercy from God or of thoſe things which would lead us to believe the age of the world was ſo great, and the Prophecies of Deſolation were fulfilling: for the KING and principal *members* of the *Engliſh Government*, which nearly all the foreign *Ambaſſadors* in

LONDON

LONDON for their reſpective countries, have been informed; and will beſides, receive this additional true—but laſt information in writing.

THE PROPHECY OF DANIEL,

In the Seventh Chapter, continued.

9 v. I BEHELD till the THRONES were *caſt down*, and the ANCIENT of DAYS did ſit; whoſe garment was white as ſnow, and the hair of his head like pure wool; HIS THRONE was like the *Fiery flame*, and his WHEELS as *burning fire*.

This verſe alone, unaſſiſted by any information from me, is ſufficient to explain the moſt neceſſary parts of the chapter to know; every perſon that reads it muſt confeſs that it alludes to the latter time of the world, and that the general diſſolution of human grandeur, which it mentions, is but the expected neceſſary preparation for the *coming* of CHRIST to judge the world.

10 A FIERY STREAM iſſued, and came forth from before him; thouſand thouſands miniſtered to him, and ten thouſand times ten thouſand ſtood before him:—The JUDGMENT was ſent and the BOOKS were opened.

The latter part of this verſe corroborates the explanation that is given of the preceding one.

11 I beheld then becauſe of the voice of the great words which the HORN ſpoke ——is the KING of PRUSSIA. [Here the Prophet Daniel returns to the former part of the viſion, and gives a further account of what was ſhewn to him.] I beheld, even till the *Beaſt* was ſlain, and his *Body* deſtroyed, and given to the Burning Flame.—The death of this BEAST, means the Death of the EMPEROR of GERMANY; it is certain, and all the Armies of Europe cannot ſave him, nor prevent the accompliſhment of it by the Hands of Man.

Man.—The Judgment of God, according to this Prophecy, is alſo that he ſhall ſuffer the puniſhment of Everlaſting Fire.

12 As concerning the reſt of the Beaſts, they had their Dominion taken away; yet their lives were prolonged for a ſeaſon and time.

13 I ſaw in the night viſions *one like the Son of Man;* and behold, he came with the clouds of Heaven, and came to the *Ancient of Days,* and ſtood near before him.

14 And their was given him *Dominion,* and Glory and a Kingdom; that all People, Nations, and Languages, ſhould ſerve him: his *Dominion* is an everlaſting *Dominion,* which ſhall not paſs away; and his KINGDOM that which ſhall not be deſtroyed.

15 I Daniel was grieved in my ſpirit in the midſt of my body, and the Viſions I ſaw troubled me.

16 I came near to one of them that ſtood by, (an Angel) and aſked him the meaning of all theſe things; ſo he told me and made me underſtand the interpretation of them.

The Prophet Daniel in his Viſions, as well as St. John the Apoſtle in the Revelation, had always an attending Angel near to explain the meaning of every thing he ſaw that was neceſſary for him to be informed of.

17 Theſe GREAT BEASTS, which are FOUR, are KINGS, which ſhall ariſe out of the EARTH.

18 But the Saints of the moſt High ſhall take the Kingdom, and poſſeſs the Kingdom for ever, even for ever and ever.

The time is very nearly come for the *Judgments of God* to be felt *on all Nations,* and this part of the Prophecy to be fulfilled in Europe: It is a warning to all Princes and States,—To honor God, and fear his Judgments, to live in Peace and govern with Mercy.

19 v. Then I asked him the meaning of the FOURTH BEAST, which was different from all the others, and exceeding

ceeding dreadful; whoſe *Teeth* were of Iron, and its *Nails* of Braſs; which devoured, broke in Pieces, and ſtamped on the reſidue with its *Feet*.

20 And of the TEN HORNS that were in its Head: and of the other which came up, before whom Three fell; even of that HORN which had Eyes, and a Mouth that ſpake very great things, whoſe *Look* was more ſtout than his *Fellows*.

The beginning of this verſe means the GERMAN PRINCES, the reſt of it the King of PRUSSIA: he threatens and executes more, preſuming on the unconquerable power of his Army, than any of his Equals. His being repreſented in the Viſions of God as a HORN — with Eyes — and a Mouth ſpeaking very great things, is an alluſion to his Military Strength, quick diſcernment, and violent inclination to quarrel; --- always diſputing for Territory, puſhing at or fighting againſt ſome nation or other.

21 I beheld, and the ſame Horn made War on the Saints, and prevailed againſt them.

For my entreaty the Lord God has been pleaſed to ſuſpend this part of the Prophecy, the latter part of the 21ſt verſe, that of allowing the King of Pruſſia to prevail againſt the righteous, and govern them with great oppreſſion under the power of his army for three years and a half.

22 Until the ANCIENT of DAYS came, when Judgment was given for the Saints of the MOST HIGH, and the time came that the Saints ſhould poſſeſs the Kingdom.

23 Thus he ſaid; "The FOURTH BEAST will be the *fourth Kingdom* on Earth. (The Emperor will reduce under his ſubjection all Germany, the neighbouring States, and all Italy, to form this great Kingdom,) which will be different from all the other Kingdoms; (meaning the other great Kingdoms or Monarchies ſhewn in the Viſion, which are ENGLAND, RUSSIA, and FRANCE.) It will try to devour the whole Earth, tread it down, and break it in pieces.

24 And

24 And the TEN HORNS out of this Kingdom (meaning the *German Electors* before they are deſtroyed by the Emperor) are Ten Kings which will riſe, and another will ariſe after them, meaning the *King of Pruſſia*, who is an Elector, he will be different from the firſt, and will ſubdue THREE KINGS.

When the KING of PRUSSIA oppoſes the *Emperor*, he will alſo at the ſame time follow his example which will ſoon now begin to manifeſt itſelf; indeed the interval of time between this and then is but ſhort: for all things are haſtening faſt and concurring in their operations to extend the War and give the Prophecy its full recorded courſe.

25 v. And he will ſpeak great words againſt the MOST HIGH, and will wear out the *Saints* of the MOST HIGH, and will think to change times and Laws; And they will be given into his hand, for a Time, and Times, and the dividing of Time.

The beginning of this verſe means the KING of PRUSSIA ſpeaking in *Blaſphemy* againſt God, threatning in great words, as if he poſſeſſed the whole power of Heaven, to conquer and deſtroy with his Army all Cities that do not open to him, and all men that oppoſe his deſigns. This was exactly fulfilled by the HORN when he entered France in 1792, the Proclamations which he iſſued at that time are full of *Blaſphemy* againſt God, Preſumption for his great Army, and violent threats, to deſtroy Cities, and cut innocent men in pieces.

Change Times and Laws: the meaning of which is, that what God decrees is his law, and his Prophecy contains it; an oppoſition by the *King of Pruſſia* to what God has decreed ſhall come to paſs, is endeavouring by force of arms to ſtop the courſe of the Prophecy, and change the Decreed Time for it to be fulfiled. The *King of Pruſſia* by threatning with the great ſtrength of his Army to build up, what God to fulfil this Prophecy has thrown down; to Reſtore that MONARCHY

NARCHY in France, which God to fulfil his Recorded Judgment in this Prophecy, has removed for ever; — is the meaning of, --- *And he will think to Change Times and Laws.*

And they will be given into his Hand, for a Time and Times, and the dividing of Time. The meaning of which is, that the KING of PRUSSIA, although acting in opposition to the will of God, (for every man that reads the scripture and believes it to be the Book of Truth, possesses from that moment a knowledge of Good and Evil, of Right and Wrong, of what is merciful and what is cruel, of what is pleasing to God and what is offensive,) is permitted to wage a war of injustice against the righteous for three years and a half; during which time, according to the propheey, he would conquer and destroy great multitudes of them. But my prayers prevailed with God, even against his own recorded judgment by Daniel, for I beseeched him to oppose the unjust designs of the King of Prussia before he invaded France, after he had to suspend the prophecy, and for my sake to turn him back. The Lord God spoke to me in a vision at night, and said, " He shall go out of France with shame and confusion.

This promise was fulfilled in the year 1792, for soon after the Prussian Army entered France, God led it into such difficult places as to endanger its safety; he also sent the visitation of a wasting sickness that forced it to go away, ashamed and highly disappointed. Although the other parts of the prophecy must necessarily be fulfilled to accomplish the purposes of God, and the destruction of the Prussian monarchy, the King cannot conquer as the judgment intended, but he is permitted to oppose, sometimes defeated with shame, and sometimes encouraged by deceitful success: until his armies become weak, and the BEAR becomes strong, until the proper time arives for HIM likewise to fall.

26 v. But the judgment shall sit, (It ought to be, *But the judgment shall take place,)* and they shall take away his dominion, to consume and to destroy it to the end.

The KING of PRUSSIA will have his country deſtroyed by *fire* and *ſword*: his power will be taken away, and alſo his life: the government will be changed, and the monarchy will be aboliſhed for ever.

In the year 1792 I ſent the commands of God, as they were given to me by Revelation at night to the King of England, for the King of Pruſſia before he invaded France, deſiring him to return home and have nothing to do with the people of that country: for the change of government taking place among them was determined, that the unalterable judgment of God in the ſcripture of truth might be fulfilled: reminding him at the ſame time, as a corroborating teſtimony that what I wrote was from God, of the Monitor that entered his breaſt and ſo powerfully ſtruggled with his inclination to keep him back from war, --that when he poſitively reſolved on it reproached him ſtrongly with the injuſtice.

That intelligent, internal Monitor, was in truth no other than the compaſſionate Spirit of the living God, ſtriving to the laſt moment to ſave a falling man from the dreadful effects of his own judgment: but the King of Pruſſia deſpiſed the bleſſed intimation, and reſolved on a war,---that, if there was no knowledge of God in the world, no part of human reaſon could find the leaſt colourable pretence to juſtify.

At the time of my writing to the King of England relative to the King of Pruſſia, I informed him, as I was commanded, of the certain failure of the combined armies of Pruſſia and Auſtria.

27 v. And the Kingdom and Dominion, and the greatneſs, meaning the power, of all the kingdom under the whole heaven, will be given to the people and ſaints of the MOST HIGH: his kingdom is an everlaſting kingdom, and all dominions muſt ſerve and obey him.

This is that real kingdom of heaven, of Chriſtianity in practice to believe and obey God, which was commanded by Chriſt to preſerve the ſoul of man and a due knowledge of himſelf; preached by the apoſtles, and through them the foundation of it laid in all nations; though determined from the

the first transgression of Adam, and begun more than seventeen hundred years ago with all the materials ready prepared, from the multiplied interruptions of war and other causes incident to human kingdoms, like the second Temple at Jerusalem --- long in building --- This MIGHTY STRUCTURE is not finished yet. This is that STONE cut out without hands, mentioned by the prophet Daniel in his second chapter, 34th and 35th verses, which breaks the head and the feet, the gold and the silver, the brass, the iron and the clay, of the GREAT IMAGE of HUMAN POWER to pieces; and this is that Kingdom mentioned by the same Prophet in the 44th verse following, which is to break in pieces and Consume all other kingdoms; but which is to remain itself for ever. The name of this universal Kingdom is Peace; --- it has the blessed Gospel for its Government, and the Lord God for its King.

As I knew in the beginning of 1792 that the KING OF ENGLAND would enter into this war, and by doing so fall under the same judgment from GOD as the other MONARCHS shewn in the Vision, unless I could by a just explanation of the Prophecies persuade him to remain at Peace, he will I trust, with the QUEEN and *Minister of State*, do me the Justice hereafter to acknowledge that the danger was fully communicated: and that I did not cease in my endeavours to prevent him from joining in the confederacy against France, not only for a long time before he intended it, but also after he had — even till the designs of Government were ready to be executed by open preparations for Hostility.

If this war was like any which has preceded it, a Prince might as usual, sit down at his leisure, and calculate from his success how long to carry it on, or by his defeats how soon he must leave it off: but the Death of Louis the XVIth, and the Revolution in France, having proceeded from the RECORDED JUDGMENT of GOD, The TWO *things which have occasioned it, and which have rendered it so entirely different that its consequences are already determined*, will be the same Monarch, engaged in it as it happens to a man unexpectedly caught in a large Trap on forbidden ground; ---

The pains of Death convince him of Tranſgreſſion, before his Eyes could warn him of the danger.

I know the Judgments of God; by them I am directed, by Revelation and through his Holy Spirit I write. To fulfil them, the Seventh Chapter of Daniel, and ſuch parts of the Revelation as mean the preſent time and the ſame things, the War now carrying on will involve all the nations engaged in it in great diſtreſs, and nearly all the Princes of Europe in death. As I knew all this a conſiderable time before the war, I ſet my heart and my mind to interceed with God, although it was againſt his recorded Judgments, to ſave the KING and *Spare the Country* I live in: I ſucceeded with God, and obtained an offer of mercy; but could not with man to believe and except it.

I wiſh well to the KING and QUEEN, and likewiſe their FAMILY: to know all that I have related and more than I am permitted to tell: to know the unavoidable death of him, and afterwards the certain deſtruction of an amiable Woman and her Children, would I thought be a crime to reproach for ever the feelings of my heart, if I did not implore, when I knew the great kindneſs that God had for me, and endeavour by all the means in my power to prevent it.

But in doing this I have ſubjected myſelf to the power of human laws, when indeed I had the choice to make them ſubject to me: for if I had not become an interceſſor by prayer and ſupplication for the people I live among, I ſhould have been ſent away from London. Its fall would ſoon after take place and then my Revelation, as the next great thing to warn the world, would immediately ſucceed: but preferring its ſafety to my own immediate advantage, *although informed at the time that the people would not believe, that I ſhould be deſpiſed, and made ſuffer*, I obtained its pardon at the riſque of my own life, and determined to remain in it until my time to be revealed was entirely completed.

I find, yes I feel by dreadful experience, that all men are inſenſible to the conſequences of thoſe judgments recorded in

in the Scripture, and are alſo exceedingly hardened againſt believing their true interpretation and time to be fulfilled. That I have ſuffered by impriſonment and diſtreſs, more than is proper now to publiſh, for entreating, *when I was told that my entreaties were contrary to the Prophecies*, to ſave the King and his Family, London and its Inhabitants, from Recorded deſtruction, God, who is more generous to give mercy than man is grateful to believe and accept it, is by all this Revealed Knowledge of his Prophecies my witneſs, now, and will in due time, in a ſhort time, be additionally ſo by terrible ſigns and mighty wonders.

I have ſaid in the Firſt Book, that the fulfilling of the Judgments of God, however deſtructive they might prove to the nations or governments, which they are directed againſt, would not affect my perſonal ſafety, nor operate in the leaſt to my prejudice: my elevation is recorded in the ſcripture, and eſtabliſhed by promiſe to myſelf: — beſides, I am not mortal to human power. But although I am to be great, *far above any Prince on Earth*, and cannot be deſtroyed by man: although the fall of governments and ruin of nations, will not be allowed to affect my perſonal ſafety, nor operate in the leaſt to my prejudice. I'll not provoke any, but endeavour by a peaceable conduct, civility, and fair words, to make all men believe.

My earneſt deſire and prayer to God is, that as he has given me a pre-eminence of favour to all men that were ever upon earth before, I may be able, *although I have been in priſon, inſulted and deſpiſed: although my zeal is broke, and my inclination altered*, to ſave in this country one perſon as well as another; the King, as well as myſelf, the rich as well as the poor, all without diſtinction. For which I requeſt all men to meditate on the preſent times, and conſult with themſelves by their knowledge of the Scripture, by comparing the leading features of what ruined other great nations unexpectedly, to what are now as ſuddenly opening to human view, and what are as unexpectedly coming to paſs in the world; of the Judgments and Prophecies to be fulfilled, which every man that has the ſpirit of conviction

viction to believe, and an underſtanding to diſcern, muſt plainly perceive that the convulſed ſtate of Europe, as it now preſents itſelf, is one of their viſible features; and that the ſudden great war which occaſions it, *Multiplying ſtill as it lengthens againſt all forcible endeavours, deceiving when leaſt expected, and turning the prudent foreſight of the wiſe politician to his own ruin,* is either the forerunning ſign of general diſſolution, or ſome other great and mighty thing.

SOME OF THE PROPHECIES WHICH MEAN MYSELF, AND WHICH I AM COMMANDED TO INSERT.

The Prophet Iſaiah, Chapter 4th.

1 ver. AND in that day, ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach.

The man alluded to by the Prophet is myſelf, and the time of the word is *juſt now come.* Remember that the Seventh Chapter of Daniel, and the Sixth of the Revelation, is now fulfilling; remember, likewiſe, the Second chapter and 24th verſe of Haggai; by all of which, Thrones are to fall, Nation to be turned againſt Nation, Army againſt Army, and Man againſt Man, until the earth is waſted of her people. By this great deſtruction of the human race, Millions, millions of women will go to the grave unmarried and barren.

The War is now, *compared to what it will be in future,* As four or five houſes on fire, is to a large city ſet in flames by them: which all the arts and invention of the world, which all the force of power and political foreſight cannot quench. It is from the great ſcarcity of mankind

mankind which the War will occaſion, that the Prophet repreſents ſo many women as taking hold of one conſpicuous and particular man.

2 In that day the *Branch* of the Lord will be beautiful and glorious, and the fruit of the earth will be excellent and comely for them which *are eſcaped of Iſrael.*

3 And it ſhall come to paſs, that he which is left in Zion, and he that remains in Jeruſalem, ſhall be called Holy: even every one that is written among the living in Jeruſalem.

4 When the Lord has waſhed away the filth of the daughters of Zion, and has purged the blood of Jeruſalem from the midſt of it, by the ſpirit of Judgment and by the ſpirit of burning.

This verſe alludes to the Jews after their reſtoration, and to Jeruſalem in the latter time of the world, when rebuilt and inhabited; the Jews will then acknowledge Chriſt for their Meſſiah, and through the ſanctification of his bleſſed Spirit they will be cleanſed from ſin.

5 And the Lord will create upon every dwelling place of Mount Zion, and upon her aſſemblies, a cloud and ſmoke by day, and the ſhining of a flaming fire by night; for upon all the glory, (meaning the people) ſhall be a defence.

6 And there ſhall be a tabernacle for a ſhadow in the day time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain.

This is a figurative repreſentation of the peace, and ſafety of the Jews under the protection of God, after their reſtoration to Jeruſalem in 1798.

APO-

APOCRYPHA.—SECOND OF ESDRAS.

CHAPTER XI

36 v. Then I heard a voice which ſaid to me, look before thee, and conſider the thing that thou ſeeſt.

37 And I beheld, and lo *as it were*, a ROARING LION chaſed out of the wood; and I ſaw that he ſent out a man's voice to the Eagle, and ſaid,

This roaring Lion, *as it were*, chaſed out of the wood, means MYSELF: who am now forced out of concealment by divine command to rebuke the Eagle; not her only, but the other Princes likewiſe, if they will not believe what I write, and try to ſave themſelves from the Judgment of God, by ſparing the effuſion of human blood. This muſt neceſſarily be done to fulfil the prophecy, (*For it* is a true *one*) which is fully accompliſhed on my part by an explanation of the ſeventh chapter of Daniel, and declared aloud to the world by the publication of it in this book.

PEACE being requeſted from God, and a ſuſpenſion of his Judgments offered, throughme, I earneſtly requeſt all the Princes of Europe to forſake war, that they may enjoy the ſubſtantial bleſſings of long life, and everlaſting happineſs.

38 Hear THOU, I will talk with thee, and the HIGHEST ſhall ſay to thee;

39 Art thou not it that remaineſt of the FOUR BEASTS whom I made to reign in my world, that the end of their times might come through them? (Inſtead of the word *Them*, it ſhould be, as it was in the original, *Thee.*)

40 And the Fourth came, and overcame all the Beaſts that were paſt; and had power over the world with great fearfulneſs, and over the whole compaſs of the earth with much wicked oppreſſion: and ſo long time dwelt he upon the Earth with deceit.

41 For the Earth haſt thou not Judged with truth.

42 For thou has afflicted the Meek, thou haſt hurt the Peaceable, thou haſt loved Liars, and deſtroyed the Dwellings

lings of them that brought forth Fruit, and haſt caſt down the Walls of ſuch as did thee no harm.

43 Therefore thy wrongful dealing is come up to the HIGHEST, and thy pride to the MIGHTY.

44 The Higheſt alſo has looked upon the *proud times*, and behold, they are Ended, and his Abominations are fulfilled.

45 And therefore appear no more, THOU EAGLE; nor thy horrible Wings, nor thy wicked Feathers, nor thy malicious Heads, nor thy hurtful Claws, nor All thy Vain Body.

46 That *all the Earth* may be refreſhed, and *may Return*, being Delivered from thy Violence; and that ſhe may hope for the JUDGMENT and MERCY of Him that *made* her.

CHAPTER XII.

10 v. And he ſaid to me, This is the interpretation of the viſion.

11 The EAGLE, whom thou ſaw come up from the Sea, is the Kingdom that was ſeen in the Viſion of thy Brother Daniel.

12 But it was not expounded to him, now I declare it to thee.

I have inſerted theſe verſes not only as a demonſtration of their Truth, but likewiſe to ſhew the intimacy between the viſions of Eſdras and them of Daniel.

Moreover, when God was communicating by Revelation at Night a knowledge of this Prophecy to me, he ſaid, (*in plain words, as one man would ſpeak to another: for it is in that manner, all Knowledge of what I write is firſt Revealed to me.*) "I paſſed by this part with Daniel." It was mentioned as a confirmed certainty to me, that the *Prophecy of* ESDRAS was given from a True Viſion.

31 v. And the LION, whom thou ſaw riſing up out of the Wood, and roaring, and ſpeaking to the EAGLE,

and rebuking her for her unrighteouſneſs; with all the words which thou haſt heard:

32 This is the ANOINTED (*meaning myſelf, as Prince of Iſrael*) which the HIGHEST has kept for them, and for their wickedneſs *to the End*: he ſhall Reprove them, and ſhall upbraid them with their Cruelty.

33 For he ſhall ſet them before him *Alive in Judgment*, and ſhall rebuke them and Correct them.

34 For the reſt of my people ſhall he deliver with mercy, thoſe which have been preſerved upon my borders, and he ſhall make them Joyful until the coming of the DAY of JUDGMENT, of which I have ſpoken to thee from the beginning.

CHAPTER XIII.

25 v This is the meaning of the VISION: whereas thou ſaw a man coming up from the midſt of the Sea.

26 The ſame is he whom the HIGHEST has kept a great ſeaſon, which by his own ſelf ſhall deliver his Creature; *And he ſhall order them that are left behind.*

I am the Man alluded to in this Chapter; coming up from the Sea, *in the 25th verſe*, is to ſignify that I ſhould, *as the Perſon meant*, live on the Ocean: I have, *being in the Navy*, but am now Riſing from it to fulfil this Prophecy, that of Iſaiah, Haggai, Jeremiah, Ezekiel, and part of the Revelation of St. John likewiſe. For I was neceſſarily engaged with the SWORD, to fulfil the Recorded Judgment on the Monarch I am to repreſent; and Profeſſionally a Seaman, to fulfil the Viſions from God in this Prophecy.

27 v. And whereas thou ſaw, that out of his Mouth there came as a BLAST of WIND, and FIRE and STORM:

28 And that he had neither Sword, nor any Inſtrument of War; but that the ruſhing in of him Deſtroyed the whole multitude that came to Subdue him. This is the interpretation.

29 Behold

29 Behold the Days come, when the MOST HIGH will begin to deliver them that are on the Earth.

30 And HE (*This means* CHRIST; *but the next verse Myself. For I am now his Prophet and Messenger; the Branch of his Family alluded to, and the designed* SIGNET *of* PEACE *for all Nations; the Prince ordained to Govern visibly for him in his City, and on his Throne: therefore, he being* GOD, LORD, *and* KING, *shews me to Esdras as he did to Saint John, Spiritually representing, and Spiritually called under the name of his Son. Because universal Dominion, as his Empowered visible Representative, immediately under* HIMSELF, *next to* HIMSELF, *will be given to me.*) Shall come to the ASTONISHMENT of them that dwell on the Earth.

31 And one shall undertake to fight against another, and one City against another, one place against another, one people against another, and one Realm against against another.

32 And the time shall be when these things shall come to pass and the Signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou saw as a man Ascending.

33 And when all the people hear his voice, every man shall in his own Land leave the Battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou saw them, willing to come, and to overcome him by fighting.

35 But he shall stand upon the Top of Mount Sion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou saw the Hill graven without hands.

37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the TEMPEST;

38 And shall lay before them their evil thoughts, and the Torments wherewith they shall begin to be tormented, which are like to a Flame; and he shall destroy them without labour, by the Law which is like to FIRE.

I recom-

I recommend it to every perſon that reads this Book, to take the Bible, and read from the thirteenth chapter to the thirteenth verſe, as it means myſelf; and likewiſe of the Sixteenth Chapter, *from the Eighteenth verſe to the thirty ſixth*, as it corroborates the Prophecy of Iſaiah, Daniel, and Haggai, relative to the immediate — and juſt now approaching time of the World.

Of the REVELATION,

CHAPTER V.

THE BOOK, means the Prophecies intended to be concealed unto this time of the World, which is the time they relate to: ITS SEALS, their Spiritual Lock, or Faſtening.

Obſerve, the REVELATION was given to St. John a long time after the Death of Chriſt, not to commemorate thoſe things which were before, which were fulfilled, and which were known before, the time of writing it: but to record thoſe things which are to be in future, and which are to be fulfilled. They were ſhewn to him in Heaven under ſuch wonderful, ſuch incomprehenſible ſimilitudes in viſions, as to SEAL their meaning a perfect SECRET until the time of the world alluded to came, when the deſigned ſpiritual perſon (*for no man can be a Prophet of* CHRIST, *now under Chriſtianity; and ſpeaking through the* HOLY GHOST, *his Spirit, without bearing ſome ſimilarity to himſelf in meekneſs and compaſſion, Witneſs the Apoſtles*) would be Revealed to open the SPIRITUAL SEALS, and make known the ſecret Prophecies under them in the Book.

CHAPTER VI.

The FOUR firſt SEALS are opened, and the covering of ſecrecy is removed; the Judgments which are to puniſh the

the world for transgression, by rising nation against nation, and man against man, are gone forth, *spiritually under the similitudes expressed in this chapter to the eight verse*, and are BEGUN TO BE FULFILLED: the concealed meaning of the Prophecies, which have been carefully preserved so FOR ME until the present time, are now declared; the spiritual seals are opened, the contents of the spiritual book which they shut is known, and a REVEALED KNOWLEDGE of it published in this *Visible Book*, for the good of ALL MANKIND.

The Lord God commands me to acknowledge the kindness of a poor woman that brought me a three-penny loaf each week, *every Monday morning*, when I was in Prison, her name is ISABELLA WAKE.

THE PRISON IS NEWGATE.

A man that died the day before of a bad fever, *and from neglect, for want of proper nourishment, as I was told*, made a vacancy, in a room with fourteen poor men, little air, and much crouded, for me to come into his place.

The small, very small Penny-worth of Bread, with Water only, *except one day in the Week, when there are a few ounces of Beef*, for twenty-four hours, is barely sufficient to keep Life and Body together. The prison is very close, there is not room enough to promote health by the necessary exercise of walking: there are no coals allowed for Fire, nor Candles for Light; There is no Bed to lie on, nor Blanket to cover one.

THE POOR ARE ENTIRELY DESTITUTE HERE.

When the Condition of Prisons, and the treatment of Prisoners, is required for public information, it is from the poor man whose health is injured by confinement, who has to draw his little Air through a small Iron Barred window, *who has but a small penny-worth of bread allowed for the whole*

whole day to live on, that a true account is to be received; but certainly not from the *Officers, Keepers, and Contractors, who live in plenty*, whose Emoluments swell in proportion as the Prisons grow crouded.

Therefore be no longer astonished that LONDON in one part of the Revelation is called under the name of the GREAT CITY, *for she is the greatest City in Europe, and the Richest in the World*: in another part she is called SODOM, and in a third she is, *as well as* ROME, *spiritually called* BABYLON the GREAT.

No man who has any Knowledge of God can justly say that London is without guilt, and her people are without sin; when her Streets are full of Vice, and her Prisons are full of Oppression.

ST. MATTHEW, Chapter XXV,

37 v. Then shall the Righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty and gave thee Drink?

38 When saw we thee a Stranger, and took thee in? or naked, and cloathed thee?

39 Or when saw we thee Sick, or in Prison, and came to thee?

30 And the KING will answer, and say to them, verily I say to you, inasmuch as ye have done it to one of the least of these my Brethren, ye have done it to me.

ISABELLA WAKE, this is the Recorded Testimony of your Everlasting Life, which I am commanded to give in this Book now, and repeat it at my Revelation.

Moreover I will provide for you: and although I am now poor, without House or Servant, I shall soon have abundance, and be at the Head of the greatest Nation on Earth: in my Palace you shall always have an Apartment, and at my Table you shall always have a Seat.

I am commanded to acknowledge likewise the acts of Friendship I received from Captain HANCHETT, of *Abingdon-street*; which the Lord God considers as shewn directly to himself: Therefore his Blessing is on you, and by

by his promiſe in the Goſpel your reward is great. Moreover I am commanded to inform you, as well for the benefit of your Children hereafter, as yourſelf immediately; that although your name is Hanchett; there is John Pitt Earl of Chatham, Sir Gilbert Elliott, and Charles Grey; you as well as them, the whole as well as myſelf, are of the Hebrews; Branches of my own Family, and are deſcended from David King of Iſrael.

All this has been told me by Revelation from the Lord God in viſions of the night.

There are many of my Family which have heard of me, and with which the Spirit of God has given me favor, that do not want either inclination or ability to demonſtrate their friendſhip; but they are deterred from a fear of offending Government, and from a fear of incurring the imputation of guilt for being generous.

The preordained, and deſigned SIGNET of PEACE for all nations, cannot do any thing that will ultimately tend to injure any Prince, Government, or Individual: if they view his words in a contrary light, it is becauſe they calculate the future by the paſt; they know the things which were laſt Month but have no knowledge of thoſe things which are to be the next. For all he does by writing is to preſerve the weak alive, and ſave the ſtrong from falling down.

The weapons of his writing are not weak and Carnal, but mighty and Spiritual: When he is ordered to repronounce the Judgments of God, withdraw his Eye from pity, the great Power of his Words will be felt to deſtroy, before their effects are ſeen to admoniſh; then, Fleets, Armies, Princes, Governments and Nations, muſt implore the God of Heaven for Mercy, and receive it likewiſe, or they will, all that remain from the Sword, be cut off by the ſudden and irreſiſtable falling of Fire.

The

THE PROPHET MALACHI.

CHAPTER IV.

5 v. Behold, I will ſend you ELIJAH the Prophet before the coming of the *Great and dreadful Day of the* LORD.

6 And he ſhall turn the heart of the Fathers to the Children, and the heart of the Children to their Fathers, *leſt I come* and Smite the Earth with a *Curſe*.

The *Elijah* mentioned in this Chapter, and the *Meſſenger* mentioned in the *Firſt verſe* of the Third Chapter, mean two diſtinct perſons. The one, was the immediate Meſſenger of Chriſt when he came for the Salvation of Mankind; the other, his Recorded Prophet to Pronounce his Judgments, and warn the World before he comes to Deſtroy it.

This is that great Prophet alluded to in the laſt Chapter under the name of Elijah, and not St. John the Baptiſt: he will poſſeſs the Spirit of God equal to Elijah, and have the power of his Fire in the ſame manner. He will turn the hearts of the Fathers to the Children, and the hearts of the Children to the Fathers: that is, he will ſuppreſs *War and Violence*, which ſets the Old againſt the Young, and the Young againſt the Old. He will command Peace, and by the great Power given him from Heaven inforce an obedience wherever he comes.

The appointment of this Prophet being to invite firſt and Compel after all nations to come into the KINGDOM of PEACE, as a neceſſary preparation to meet Chriſt when he comes to viſit and judge the World: Saint John the Baptiſt for being appointed to prepare for Chriſt, Preaching the ſame Kingdom of Peace, and promiſing by Baptiſm Mercy to all that would believe; is the real and very reaſon, that CHRIST in the Seventeenth Chapter of St. Mathew — calls him *Elias*.

At a former time, when I was entreating God to ſpare London, I mentioned no man by his Title: but when I was writing an account of it for public information, he ſaid

to

to me, unleſs you write their Titles, they themſelves wont know who you mean." It will appear ſtrange, becauſe I am not acquainted with any of the diſtinguiſhed perſons alluded to: but I knew every one by ſome particular act that caught my appobation, and made me remember them then. It ſeemed as if God had done this on purpoſe, for he has often ſaid to me ſince in Viſions and Revelations at night, " You muſt be a wall of defence and ſafety to many a great man; — yes, even to ſome that deſpiſe you now." At that time, after mentioning the name of William Pitt, I paſſed by that of his Brother; immediately after, the Lord God reminded me of it, and in a voice of great ſoftneſs and good nature, ſaid, " There is John Pitt, wo'nt you mention him! You don't know who he is. I forgave.

In the year of 1790 the ſpirit of God begun firſt, *although I always had a preſentiment of being ſometime or other very great*, to enlighten my underſtanding, and teach me to diſtinguiſh Wright from Wrong. At that time I was an Officer in the Navy, and conſidering that VOLUNTARY SWEARING, which I was obliged to comply with every Six Months as a qualification to receive my Pay, was unneceſſary, unjuſt, and wicked, I requeſted to be indulged with permiſſion to receive it without, ſtating at the ſame time, the concealed and unheeded cruelty of the Oath, with my own reaſons for objecting to the Form: when I was told, in anſwer to my requeſt, that there was an ORDER of COUNCIL to take the Oath, and that it was not in the Power of the Admiralty to diſpenſe with it.

Soon after this I made another requeſt, ſupporting my objections to VOLUNTARY SWEARING, with obſerving, That if the *Order of Council* enforced an Oath in any manner and under any form whatever, and that the man it was directed to operate on ſworn that he was not forced, but that the Oath he took was a voluntary act — *the reſult of his own free will* — would it not, in the ſight of GOD in Heaven, and every *Man* of diſcernment under him on Earth, amount to a FALSE OATH!

Theſe reaſons with theſe objections, and the Letter I received from the Admiralty ſtating their inſufficient power

to diſpenſe with the Uſual Forms of Swearing, I publiſhed at that time in the Newſpaper called the Public Advertiſer.

During the time of my writing officially to the Admiralty I had occaſion to write alſo to the Preſident, whom I knew to be a Member of the Council: with the buſineſs of Swearing, which led me to make an application, I remarked to him, That as men, whether few in number, or the encreaſed multitude of a Senate, were not infalliable, they muſt conſequently be ſubject to error. To corroborate more forcibly this aſſertion, and likewiſe to impreſs a conviction of its juſtice, I mentioned among other things a Deciſion of the Privy Council relative to a native of Glaſgow, who had his Ship ſeized in the Weſt Indies for an *undeſigned* infringement of the Navigation Act.

After a legal inveſtigation in that Country it was clearly proved and openly acknowledged, that although the apparent defect in the REGISTER might authorize the ſeizure, it could not juſtify a condemnation; becauſe the Commander, *like an honeſt man*, ſhewed it at the Cuſtom Houſe, and received the approbation of the principal Officer.

An appeal was lodged againſt this Acquital by the ſeizing Officer in the Weſt Indies, and brought before the Privy Council in England; — The Ship was Condemned.

To conſtitute a HIGH COURT of EQUITY, its members, to pronounce their Judgment agreeable to that very name their exiſtence as a Court is derived from, muſt be governed more by the *Intention* than the Preſumptive Proof. But to conſtitute a COURT of LAW, its Judges muſt be directed by the expreſs letter of the Act of Parliament under which they officiate.

For example, two men go into a Foreſt, while the one is fetching a blow to cut down a Tree the Axe flies from the handle and kills the other: Here is a preſumptive proof of Murder, and the Law very juſtly brings the Survivor to Trial. But *Equity* viewing the circumſtance in a proper light, declares the innocence, and acquits accordingly.

Another

Another, and more revelant to the Seizure. A man buys a Stamp to legalize a Bond for the better security of Trading with his money; *or in plainer language, lendiag it on Interest*; to be certain that this Stamp is warrantably just according to the prescribed forms of Law, he shews it at the Stamp-office, where it is acknowledged to be good and safe: after this, in consequence of some defect, it is declared to be illegal, and the Holder subjected to a Penalty.

I believe every man on Earth that has the common faculty of distinguishing White from Black, will agree with me in saying, that it would be repugnant to Equity to fine the Holder for a defect that he had no konwledge of as such, and for what was authorised by the very office of Government that always issued the Stamps.

The *Law* supposes Criminality from the appearance, but *Equity* measures it from the design. The one is External and Visible, provided many years before it may be wanted; the other is Internal and Spiritual, always alive in the Heart of every Judge that possesses Prudence, Learning, and Penetration.

When I was writing of these things to the Earl of Chatham, on my knees I made a solemn vow to the Almighty God, declaring that if he would be pleased to enable me, I would most surely procure an indemnification for the poor man that lost his Ship. Since that time, the Lord God has told me by Revelation at night, "That he would most truly enable me: for if I liked, I should be President of the Council, and Chancellor of the Exchequer: I should have any thing that I required." Immediately after this I heard another voice from Heaven say, the Lord have mercy on them if they had not you for their Friend and Counsellor; for England is the Spiritual Egypt, mentioned in the 11th chapter of the Revelation to St. John.

After making the numerous representations I have mentioned, the Earl of Chatham with great propriety acknowledged their justice so far as to erase the word *Voluntary* from the prescribed form of swearing: but I was then reminded of the words of Christ in the 5th chapter, 34th verse

verſe of St. Matthew, and ſtrictly commanded to obey them. Soon after this, I requeſted from the Admiralty, and often repeated it, a diſpenſing order that I might receive my Pay without an oath; but they would not grant it.

If the Earl of Chatham had ſhewn me the ſmall favour I asked for, and certainly it would have been but a very ſmall one to him, he ſhould be held up to the world as my Friend to be admired and regarded: he ſhould wear ſuch a durable Coronet as would make him the envy of Princes; it ſhould be a Coronet that no human power would ever be able to remove.

As the Admiralty would not give me the reaſonable indulgence I requeſted, as they would not ſhew me that kindneſs which as men living by the Navy they might have done with eaſe, and without prejudice to their dignity I wanted for a bit of bread to eat: I was beſides treated ſo ill, as to be dragged to a Workhouſe without any Legal Authority, againſt every remonſtrance I could make, and againſt every threat I could make uſe of to call them to a ſtrict account for the injuſtice. The Admiralty knew all this; they might have prevented it by ordering what was due to me to be paid; but they would neither prevent the evil nor enable me to be liberated: they would not order the payment of what was due, until open Falſehood was made uſe of to ſay I was out of my ſenſes. It ſeemed as if they were under ſome private apprehenſion, though pleaſed with my diſtreſs, of being charged one day or other in the eyes of their Country with unfeeling cruelty, and wanted ſome kind of colourable evidence to juſtify the proceeding.

Hear therefore All Nations, and be warned by it, what the Lord God has told me by Revelation, and now commands me to write, that the injuries I received, becauſe done for obeying his Word in the Bleſſed Goſpel, the remembrance of them ſhould never be blotted out from the Throne of Heaven. Moreover, he ſaid likewiſe, "That he would ſhake the Engliſh Admiralty as a man would violently bread in a basket, until he looſed the foundations of the Earth, and ſhook the place in pieces. If

If I am out of my Senſes in the opinion of the Admiralty for refuſing, firſt to take an idle Oath, ſecondly a falſe one, and thirdly to take any: CHRIST the Saviour of the World, and him that Iſaiah the Prophet calls WONDERFUL COUNSELLOR, who prohibits by his Goſpel in the ſtrongeſt terms all kind of Swearing, muſt, by the ſame rule of knowledge for giving ſuch a command, be out of his.

As the Quakers never Swear, and their objections to it are ſanctioned by a juſt indulgence of Law; They, the King and Parliament for giving the indulgence, muſt for the ſame reaſon as I am, be out of theirs.

CHRIST having been abuſed at Jeruſalem, reproached with having a Devil, being mad and out of his ſenſes, makes it leſs aſtoniſhing for me, that am his Servant, to be reviled in the ſame manner. For which the LORD GOD commands me to remind all men from the Teſtimony of his Bleſſed Goſpel, that the Sin is Blaſphemy againſt his Holy Spirit, and that the Puniſhment is Everlaſting Fire.

It is from Viſions and Revelations, and through the Holy Ghoſt, that I write this Book for the benefit of all men: therefore, to ſay it is Falſe, that I am mad, am an Impoſter, have a Devil, or am out of my ſenſes, conſtitutes the dangerous Sin of Blaſphemy.

St. Matthew.

CHAPTER XII.

31 v. Wherefore I ſay to you, All manner of Sin and Blaſphemy ſhall be forgiven to men; but the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven to men.

32 And whoſoever ſpeaks a word againſt the Son of Man, it ſhall be forgiven him; but whoſoever ſpeaks againſt the HOLY GHOST, it ſhall not be forgiven him, neither in this world, neither in the world to come.

St.

St. Matthew.

CHAPTER V.

22 v. But I ſay to you, that whoſoever is angry with his *Brother* without a cauſe, ſhall be in danger of the Judgement: and whoſoever ſhall ſay to his Brother, RACA, ſhall be in danger of the Council: but whoſoever ſhall ſay, THOU FOOL, ſhall be in danger of HELL FIRE.

To inſult any perſon, whether high or low, rich or poor, of whatever SECT or Denomination, that Preaches and Writes through the Holy Ghoſt, which is indeed the true Spirit of God, by ſaying that he is Fooliſh, Mad, or poſſeſſed with a Devil, conſtitutes the dangerous ſin of Blaſphemy in men at this day, as well as it did formerly in the Phariſees when they reviled Chriſt.

As the GOOD SPIRIT may, by diligent attention, be eaſily known from the Evil, and the *True Prophet* from the Falſe: Remember that no man ſpeaking or writing under the direction of the Spirit of God can revile another, encourage acts of injuſtice, or diſturb Society by promoting violence in any manner whatever.

From the Spirit of God flows all the good things which are neceſſary to encreaſe the life of man, and unite all Nations under the GOSPEL BOND of Chriſtianity and Friendſhip: they conſiſt of Love, Peace, Civility, and Kindneſs: by a ſtrict attention to obſerve, the Good Spirit that encourages theſe things may be eaſily diſcerned from the Evil one that oppoſes them.

Epheſians

Epheſians.

CHAPTER IV.

29 v. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace to the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are ſealed to the day of Redemption.

31 Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, be put away from you; with all malice:

32 And be ye *kind* one to another, even as God ſo Chriſt's ſake has forgiven you.

The Lord Jeſus Chriſt, the better to prevent the commiſſion of ſin and the fall of man, for there is no SAVIOUR but him, begins with ſtrictly prohibiting the leſſer but poiſonous names of flattery and falſehood, that they ſhould not by a frequency of uſe corrupt the mind, and encreaſe to the more dangerous ones of blaſphemy and rebellion.

Firſt of Theſſalonians.

CHAPTER V.

19 v. Quench not the Spirit.

20 Deſpiſe not prophecyings.

21 Prove all things: hold faſt that which is good.

22 Abſtain from all appearance of evil.

23 And the very GOD of PEACE ſanctify you wholly: and I pray God that your whole ſpirit, and ſoul, and body, may be preſerved blameleſs *to the coming* of our Lord Jeſus Chriſt.

Corinthians.

CHAPTER II.

12 Now we have received, not the ſpirit of the world, but the ſpirit which is of God: that we might know the things which are freely given to us of God.

13 Which things alſo we ſpeak, *not in the words which man's wiſdom teaches*, but which the HOLY GHOST teaches, comparing ſpiritual things with ſpiritual.

14 But the *Natural man* receives not the things of the Spirit of God, but they are fooliſhneſs to him; neither can he know them, becauſe they are ſpiritually diſcerned.

15 But he that is ſpiritual judges all things, yet he himſelf is judged of no man.

Coloſſians.

CHAPTER II.

8 v. Beware, leſt any man ſpoil you through philoſophy, and vain deceit, *after the tradition of men*, after the rudiments of the world, and not after Chriſt.

No man ought to advance the writings or opinion of another to aſſiſt his own, when what he ſays is proved to be in oppoſition to the words of Chriſt: neither ought he to go back to the LAW, which was for the Jews alone in their own country, to look for a precedent to favour his deluſive method of reaſoning, when the thing he wants to juſtify is quite contrary to the Bleſſed Goſpel of Peace and Salvation.

Galatians

Galatians.

CHAPTER I.

6 v. I marvel that ye are ſo ſoon removed from him that called you into the Grace of Chriſt to another Goſpel:

7 Which is not another; but there be ſome that trouble you, and would prevent the Goſpel of Chriſt.

8 But though WE or an ANGEL from Heaven, preach any other Goſpel to you than that which we have preached to you, let him be ACCURSED.

9 As we ſaid before, ſo ſay I now again, If any man preach any other Goſpel to you than that ye have received, let him be Accurſed.

Second of Theſſalonians.

CHAPTER I.

6 v. Seeing it is a righteous thing with God to recompence tribulation to them that trouble you,

7 And to you who are troubled reſt with us, when the Lord Jeſus ſhall be Revealed from Heaven with his Mighty Angels,

8 In flaming fire, taking Vengeance on them that know not God, and that obey not the GOSPEL of Our Lord Jeſus Chriſt.

9 Who ſhall be puniſhed with Everlaſting Deſtruction from the preſence of the LORD, and from the GLORY of his POWER.

It is time to awaken all nations from their ſleep of deluſive ſecurity, by informing them that the time alluded to by St. Paul in his Second Epiſtle to the Theſſalonians is

come, and that there is a great FALLING AWAY from an obedience to the Bleſſed Goſpel. And likewiſe to inform them that *Satan* has been revealed; the age of the World is great, and the time is come for it; he is now allowed more power, becauſe Sin is encreaſed, to influence and deceive Man than at any time ever before. I am the Prophet to whom the Miniſter of Sin was revealed; he is a Spirit, and no man can ſee him in the open day-light, unleſs ſanctified by the Power of the Holy Ghoſt, and his eye-ſight ſtrengthened for the purpoſe.

It is for this reaſon that I am the appointed witneſs for God, and his laſt recorded Prophet to warn all Nations, and deſire them to obey the Bleſſed Goſpel of Salvation.

THE

THE FOLLOWING ARE

Some more of the VISIONS WHICH GOD SHEWED ME AND WHICH I AM COMMANDED TO PUBLISH HERE.

In the Month called July 1791, I was in a Viſion, and was carried away by the Spirit of God to the Sea Coaſt in the Engliſh Channel, a new ridge of unknown Land was brought in an inſtant plain to my eyes, while the finger of a hand wrote in capital letters with great quickneſs, and a voice pronounced twice from Heaven at the ſame time,

SWEDE, SWEDE.

After this I was in a Viſion, in the Month of January 1792, and was carried away by the Spirit of God to Sweden, when I was made look through a window into a room: I did, and ſaw a man walk from the ſide of a great chair, leaving it empty: I could not ſee his face as he went away, and although I could not, nor perceive that he had committed any crime, I thought with myſelf that he had been doing wrong. Immediately the Angel that ſtood by me ſaid, The Chair, means the Chair of State; and that man you ſaw will make it empty; the King of Sweden is delivered over for death, and that is the very man that will ſhoot him.

The

The PRINCE of ORANGE is closely pursued likewise, but he is not delivered over yet.

After this I was in a Vision, and saw the Prussian Eagle perched on a chair of state; soon after — on a sudden — I saw the Chair, the House, and the whole City where the Chair stood, in flames. The Angel that was near me said, he is likewise pursued now.

After this I was in a Vision and the Lord God talked with me, and said, "I give you the life of the Swede: but know this for certain, that if you prevent his death, the man himself will not believe there was any danger of it. And when you write hereafter of other things in this country, you will be called an Impostor, a Fool, and Liar: —you will be imprisoned, and treated very ill. When I see this it will make me angry; I'll then begin to kill the people, and I'll surely destroy this city."

For which, I gave no public information to warn the King of Sweden and prevent his death. Had this man lived he would have commanded the German army against France, his private plan was to go through Normandy close by the sea coast, to be supplied the easier with provisions from England, and endeavour by all possible means to take the harbour of Brest.

He said to himself, in his own closet, This is the plan I'll pursue, it will be giving a mortal blow to the French Navy, and getting a safe Harbour for our own ships.

All this was made known to me by Revelation from the Lord God; and which I communicated to the Queen and Minister of State in 1792, sometime before the provinces of Brittany and Normandy shewed any open appearance of hostility against the present Government of France.

In the Month of April 1793 I was in a vision, and was carried away in the SPIRIT of GOD, to Russia, where I saw the BEAR stop and rest itself under a large tree; soon after I beheld a man that lay concealed among the branches drop down softly, and with a sharp piece of iron which he held in his hand stab the Bear: pronouncing as he did so, I have watched a long time for you; but now I have caught you at last.

I knew

I know by Revelation from the Lord God that this Vision means the preſent Empreſs of Ruſſia; for which being permitted, I give her this warning.

Let the death of the Kings of Sweden and France, which is but a little time paſt; the death of the King of Spain and another, which will ſoon take place; for they are purſued, convince the Princes and People of Europe, that the ſeventh chapter of Daniel and ſecond of Haggai are now fulfilling.

At a former time when the Lord God was inſtructing me in a knowledge of the Laws, and other things relative to the nation I am appointed to govern, He ſaid in a Viſion of the night, "When I bring Princes, and People from all nations to bow down to you; when I begin to exalt you above the Kings of the Earth — BE SOBER, BE MODEST, BE REASONABLE. And immediately after, he added you may inform the King of England that I call you my Nephew.

On the Third of March 1794, I was in a viſion, and ſaw the SUN in its full ſtrength, clear and high up on the firmament: ſoon after I ſaw another SUN riſe on a ſudden, equally large as the former, and ſtand cloſe by it; both ſhone with equal brightneſs, and the laſt as well as the firſt, enlightened the WORLD.

After the firſt diviſion of this copy was ſent to be printed, and even ſome of it done, The Printer was adviſed not to do it according to my form: for if he did, Proſecution, Impriſonment, and perhaps Hanging, would be the conſequence to him,

For which the LORD GOD commands me to keep back the additional information that otherways would be given, and terminate the Book.

I have ſaid already that the SIXTH chapter of the Revelation was now fulfilling: the *Four Firſt Seals* are opened, and the covering which kept the meaning of the Prophecies a profound ſecret until the preſent time is removed: the *Recorded* Decrees are held up, and GOD himſelf commands a knowledge of their contents to be publiſhed for the Good of all nations,

But

But if I cannot have the commands of God and a knowledge of his judgments printed exactly as I write, how is this extenſion of mercy to be known over EUROPE, and the People of London informed of any danger that is paſt, or any danger that is to come? All the Prophecies in the Scripture were given through men; the Ninevites were warned through one.

How is the KING to ſave himſelf from the *Recorded*, determined, and unavoidable death, which all the power of armies cannot prevent? How is LONDON and the PARLIAMENT to be ſaved, when they are Recorded in the Scripture of Truth to be deſtroyed

How is ENGLAND, EUROPE, and moſt parts of the WORLD to be ſaved, when they are recorded to be filled with blood by war, and to be made deſolate for ever by earthquakes; if the perſon I employ is deterred by the fears of Proſecution and Evil from printing the full copy exactly as I give it!

The King of Egypt and his People were deſtroyed, becauſe they would not believe Moſes; but the King of Nineveh and his People were ſaved, becauſe they did believe Jonah and reform.

The King of England: the Chancellor of the Exchequer, Secretaries of State, other Members of Adminiſtration, and as many Members of both Houſes of Parliament as my ability will allow; the Biſhops, Judges, and all the foreign Ambaſſadors in London, will have a Book ſent to each.

On account of my being inſulted, becauſe the Jews do not believe in the Firſt Book by a public acknowledgment of it: The Lord God commands me to remind all men of what is wrote in that Book, and to ſay, that as the Jews do not believe in Chriſt, it cannot be expected that they will in me; *neither are they*, until I am Revealed in a ſimilar manner to Moſes in Egypt, but with the additional power of Fire as his Sign, to make them.

The night before I had finiſhed this book for the Preſs, the Lord God ſhewed it to me in a Viſion ready printed, holding

holding it up at the ſame time by one leaf and ſhaking all the others open, while he pronounced in ſtrong clear words, and commanded me to write them down exactly as he ſpoke, for univerſal information,

There is nothing in this Book that the Engliſh Law can take hold of.---So ſays him that Iſaiah calls--- *Wonderful Counſellor.*

I requeſt every body in all Nations to read this Book with attention, and receive it favourably; for although the Information and Warning it contains is through me, yet it is not mine, but God's.

LONDON:
No. 57, Paddington-Street, 11th of the Month called April.

RICHARD BROTHERS.

SOME OF THE PROPHECIES,

Which mean myself, and which I am commanded to insert.

First Published August the 10th, 1794.

DEUTERONOMY Chap. XVIII.

15 v. The LORD THY GOD will raise up unto thee a Prophet, from the midst of thee, of thy Brethren, *like unto me*; unto him ye shall hearken.

16. According to all that thou desiredst of the Lord thy God in Horeb, in the Day of the Assembly, Saying, Let me not hear again the Voice of the Lord my God; neither let me see this GREAT FIRE any more, that I die not.

The time of the World alluded to by Moses, though not expressly mentioned in this chapter, when a Prophet would be raised up to order the Restoration of the Children of Israel in the latter days: (for he was fully informed of all the calamities *that would befal them, afterwards their deliverance and return—to be dispersed no more; as the 32d chapter sufficiently testifies*;) is the present; and myself the Man—the designed Prophet, *as leader of the Jews*, to fulfil a similar character, according to his own words, *like unto me*.

For CHRIST is the Head of all Prophecy, from him flows the Divine Spirit of Truth; he is LORD and GOD; he is all that Isaiah says of him,—The Wonderful Counsellor, The mighty God, The EVERLASTING FATHER, The Prince of Peace.

Moses was but a Man, and to a man like himself he alludes; as the Lord himself likewise declares in the three following verses.

17 v. And the LORD said to me, They have well spoken that which they have spoken;

18. I will raise them up a PROPHET from among

 their

their Brethren, LIKE UNTO THEE; and I will put my words in his mouth, and he shall speak to them *all that I command him.*

19. And it shall come to pass, that whosoever will not hearken to my words, which he shall speak in my name, I will require it of him.

The testimony given by St. Matthew the Apostle of who CHRIST *was. Chap.* I. 22 v.

Now all this was done, that it might be fulfilled which was spoken of the Lord, by the Prophet, saying,

23. Behold, a Virgin shall be with child and shall bring forth a Son, and they shall call his name EMMANUEL, which being interpreted, is GOD with us.

The testimony of Saint John, the Apostle.

In the Beginning was the WORD, and the Word was with God, and the WORD was GOD.

2. *The same was in the beginning with God,*

3. All Things were made by him; and without him was not any thing made that was made.

4. In him was life; and the life was the light of men.

5. And the Light shone in darkness; and the darkness comprehended it not.

6. There was a Man sent from GOD, whose name was *John.*

7. The same came for a Witness, to bear witness of the Light, that all men through him might believe.

8. He was not that Light, but was sent to bear witness of that Light.

9. That was the true Light, which lighteth every man that comes into the world.

10. *He was in the World, and the world was made by him, and the world knew him not.*

11. He came to his own and his own received him not.

12. Bu

12. But as many as received him, to them gave he power to become the Sons of God.

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God.

14. And the WORD *was made* FLESH, and dwelt among us, &c.

The testimony given by Saint Paul. First of Timothy, Chap. 3d. v. 16.

And without controversy, great is the mystery of godliness; GOD *was manifest in the* FLESH, justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, and received up into glory.

The meaning of this chapter having been always misunderstood by Expounders of the Scripture, I am commanded to insert and explain it for the benefit of all men.

A C T S.

CHAP. VII.

29 v. Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

30. And when forty years were expired, there appear to him in the Wilderness of Mount Sina, an Angel of the Lord in a flame of fire in a bush.

31, 32, Saying, I am the God of thy fathers, &c.

37. This is that Moses which said to the children of Israel, A Prophet shall the Lord your God raise up unto you, of your brethren, *like unto me.*

This is he (*meaning Moses still, and not the Prophet alluded to in the preceding verse; who was not Christ neither, as has always been erroneously supposed*) that was in the Church, (meaning the Tabernacle) in the Wilderness *with the Angel* which spoke *to him* in Mount Sina.

39. To whom our Fathers would not obey, (*meaning Moses*) but thrust him from them, (*meaning Moses*:

often did he fast, and pray, that God might not destroy the congregation,) and in their hearts turned back into Egypt.

Who was the conspicuous person that the Angel constantly accompanied, manifested himself to, and talked with during forty years in the wilderness, according to the 38th verse, but Moses? Who did the angel speak to in Mount Sina from a flame of fire in a Bush? St. Stephen meant no other here than Moses.

40. Saying to Aaron, make us Gods to go before us; for, as for this Moses, which brought us out of the Land of Egypt, we know not what is become of him.

Explicators of the Scriptures have always supposed that St. Stephen by repeating in this chapter the verses I have inserted from Deuteronomy, meant Christ to be the Prophet alluded to by Moses, which is, *like himself*, to collect and lead home the Jews; but he does not, he repeats it as a historical account to remind the COUNCIL, before which he stood for Judgment, that as their fathers had before rejected Moses in the wilderness, so did they their children reject Christ at Jerusalem. But in no one part does he, or St. Peter in the 3d chapter, mean that Christ is the Prophet alluded to by Moses in the Eighteenth chapter of Deuteronomy.

REVELATION to St. JOHN.

This Part which follows was first Published on the 10th of August 1794,

CHAP. XII.

St. John the Apostle in this chapter describes a woman as clothed with the Sun, *the Moon under her feet* (*meaning darkness,*) and a Crown of twelve stars on her head. The sun alluded to is not the sun in the firmament, neither is that sun the Lord Jesus Christ, as has been always erroneously supposed. The woman

is

is not the Church, nor yet the Blessed Virgin, the Mother of Christ, as has always been likewise erroneously supposed; but that sun, means an entire man composed of flesh and blood like any other; and that Woman, the Princess of Israel. The Prince is represented as a sun, because that through him God will enlighten the World with more knowledge than ever it had yet, and give a fresh manifestation of his mercy to prolong its duration. The woman, as his consort, is represented as clothed with him, and also as wearing a Crown of Twelve Stars; because he, as her husband, is prince of the twelve tribes.

The Child, *who will govern all nations immediately under and next to God,* being caught up to God and to his Throne, means no more than the child going up to Jerusalem, where the throne of God will be on Earth. The woman's going into the wilderness, means going up to Jerusalem also; the words into the wilderness are mentioned, because the city is situated *far inland* from the sea. The Dragon means a European Prince now alive, who will pour out Proclamations and Manifestoes after me, as a flood would issue from the mouth of a Dragon: *for Satan will be in him.*

At the time God was explaining this chapter to me, he said, when I give you power to destroy that man from the face of the earth, you will melt into pity and spare his life; for which all my people will universally blame you, because he is their enemy and oppressor. Those strange names are given, and those difficult allusions to be understood, are made by St. John on purpose to seal the true meaning of the prophecies and Revelation an entire secret, *according to the 5th chapter;* until the full time is accomplished and the appointed person made known to publish them to the world.

The Prophet Ezekiel in the visions of God to him, describes the great extent, and grandeur of Jerusalem at

a future time; and likewise of its being governed by a human Prince.

This is the very man, *the appointed of God*, that is now abused, and publickly reproached in London—*the capital of the spiritual Egypt, as is mentioned by St. John in the 11th chapter*, with being a Hypocrite, and a Fanatic Impostor.

Remember those things, O my God; and as thy Thunder on the 7th of this month—August—was to shew thy full determination to throw down cities, and dash in pieces the council of evil men, if they committed any violence against me, *for otherways I should now be lying in the common prison*—So O my God execute; for they have no faith to believe thy just judgments, nor charity to be civil to thy messenger that declares thy great offers of mercy.

THE reason why these parts of the Scripture, and the other things which follow, were not inserted when the first Edition of this Book was printed, is, the time was not accomplished, and the Lord my God would not permit them to be published until it was.

I am now commanded to make them publicly known for the information and benefit of all men: In obedience to which, as his Servant and Prophet, I do.

SECOND OF SAMUEL, *CHAP.* XXII.

44 v. Thou also hast delivered me from the strivings of my People, (*meaning the then Children of Israel, over whom David was King*) Thou hast kept me to be Head of the Heathen: a People which *I know not* shall serve me.

This promise to King David then, meant that it should be fulfilled to him in his descendant at a future time; a Man, a human being, like any other that is composed of Flesh and blood; but not the Lord Jesus Christ, who

is

is God; who always was, and always will be the Head of the Heathen, and all Nations. The promise was made from God to David, to be fully accomplished in that man's descendant; which Descendant, is myself: I shall, under God, rule all nations under the Government of the Gospel to fulfil that Covenant to David, and the promise of it by Revelation to myself.

45 v. Strangers shall submit themselves to me: as soon as they hear, they shall be obedient to me. (*meaning to be fulfilled in his Descendant.*)

46. Strangers shall fade away, and they shall be afraid to come out of their close places.

47. The Lord lives, and blessed be my Rock: and exalted be the God—the Rock of my salvation.

48. It is God that avengeth me, and that brings down the people under me;

49. And that brings me forth from my enemies. Thou also hast lifted me up on high, above them that rise up against me: thou hast delivered me from the violent man.

50. Therefore I will give thanks to thee, O Lord, *among the Heathen*, and I will sing praises to thy name.

Here David, who was not himself among the Heathen, was praising God for his descendant that should have this promise fulfilled to him, and who should be among the Heathen.

5. HE (*meaning the Lord*) is a Tower of Salvation for his King: (meaning the descendant of David as King, ruling over all nations under the Covenant and constant direction of God.) and sheweth mercy to his Anointed, unto David, AND TO HIS SEED for evermore.

That Christ, the Saviour of the world, should be born of a Virgin, and that he should be called the Wonderful Counsellor, the Mighty God, *the Everlasting Father*, and the Prince of Peace, Isaiah the Prophet sufficiently testifies: that Christ was so born, Saint Matthew the

Apostle

Apostle witnesses in the first Chapter of that part of the Gospel wrote by him. And Christ himself says in the 22d chapter when speaking to the Pharisees.— "What think ye of Christ? Whose Son is he? They say to him, the son of David. He says to them, how then does David in spirit call him Lord, saying, the Lord said to my Lord, sit thou on my right hand, till I make thy enemies thy footstool: if David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions."

The words are, "UNTO DAVID AND TO HIS SEED FOR EVERMORE."

It means, to continue in succession from Father to Son, from the one as a man, to the other as a man, while the World lasts.

The Blessed Virgin Mary, *through whom Christ the Redeemer, who was God, came into the world,* was descended from King David: it is for this that Christ, though he was the Everlasting Father and Creator of all things, is alluded to as the Son of David.

Mary was first Cousin, to that Joseph, who was promised to be her husband when found with child by the Holy Ghost. *St. Matthew, Chapter 1st.* Both Mary and Joseph were descended from one grandfather, who was Matthan; she the Daughter of one brother, and Joseph the son of the other. *Told me by Revelation* from the Lord God.

ZACHARIAH, CHAPTER VIII.

20 v. Thus says the Lord of Hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also.

22. Yea

22. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord.

23. Thus says the Lord of Hosts, in those days it shall come to pass, that Ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.

The time of the world meant by the Prophet when this would be fulfilled, is at the Restoration of the Jews in the latter days; and myself the conspicious particular Jew, as Leader of the Jews, alluded to. I shall be importuned by many out of all nations, when Revealed, comparatively taking hold of my skirt, entreating to go with me to Jerusalem; because God, the mighty power of his Spirit, and Fire, will be with me.

MORE OF THE VISIONS

Which God shewed me, and which I am now commanded to publish.

In the Month called June, 1791, At the hour of two in the Afternoon, I saw a Hand, from the wrist downwards like the hand of a Man, with the fore finger pointed out, appear on a sudden a little above the height of my Head—near the door—on the Wall or partition of the Room I was then in. After this I was informed by Revelation at Night from the Lord God, that it meant the speedy end of the present King of England and his Empire, like Belshazzar and Babylon, both of which would soon be destroyed.

In the Month called May, 1792, I was in a Vision and receiving instruction from God of future things, he shewed me the Queen greatly alarmed at his Judgments by my Revelation with the power of Fire; and imme-

diately she cried, The Lord have mercy on us! We shall all be destroyed, we shall all be destroyed.

After this I was in a Vision again, and the Lord God shewed me the present Queen of England coming towards me—slow—trembling—and afraid. This was communicated with other things to William Pitt in the Month called June 1792. And likewise informing him at the same time, that it would most certainly be fulfilled; it will, it is established with God and will be so.

In the beginning of the Month of June 1792, I was in a Vision and was carried away by the Spirit of God to the Palace called St. James's, where I saw the present King of England; he rose from his Seat on seeing me, and immediately sent me his own Magnificent Star, at the same time breathing on it, and kissing—as if kissing to take a last farewell; yet not with grief or reluctance to give, but with evident satisfaction.—Why the King of England should take his own conspicious ornament and send it to me, was a thing that I was greatly astonished at; I wished to know the meaning, but could not discover untill a loud voice pronounced down from Heaven, The Lord God delivers his life over into your hands, and he will give you any thing to preserve it. This Vision, with others, and other things, was communicated by Divine command to the King in 1792. The letter which contained it, with others to the King, the Queen, and the Chancellor of the Exchequer, were put into the Penny Post Office—to be sent by that conveyance, according to the directions I received on that head by Revelation from God.

1794. *This day called Thursday, and the* 12th. *of the Month called June,* I was in a Vision at the hour of two in the Afternoon, and the Lord God spoke to me in a voice of great quickness—carrying me away to the Bank of England at the same time, and saying—THERE IS ONE OF TWENTY. The whole place rung and rembled

trembled with the clear—but sharp sound of his words. It is by his sacred and particular command, I mention this Vision in writing.

The 13th, *in the Morning*, The Lord God said to me, among other things in a Vision, You see those people do not believe, neither will they for all your endeavours; why then do you continue to entreat me for them?

The 14th, *in the Morning*, the Lord God spoke to me, and said—The Judgment is now against this Nation; the Thunder, just past, was to proclaim it: Pharoah is appointed to die, and his Government to be destroyed; the Priests, and all the abominable Idolatries of Egypt, shall perish,—never to be found any more.

In the same manner that the Lord God spoke to the Prophet Samuel, and Revealed a knowledge of his designs, in the same manner also he speaks to me and reveals a knowledge of his Will.

First *of* SAMUEL, CHAPTER III.

And the Child Samuel ministered unto the Lord before Eli; And the word of the Lord was precious in those days, there was no open Vision.

2 v. And it came to pass at that time, when Eli was laid down in his place, and his Eyes began to wax dim that he could not see; and ere the Lamp of God went out in the Temple of the Lord, where the Ark of God was, and Samuel was laid down to sleep,

4. That the Lord called *Samuel*: and he answered, Here am I. And he ran unto *Eli*, and said, here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6. And the Lord called yet again, *Samuel*. And Samuel arose, and went to *Eli*, and said, Here am I; for thou didst call me. And he answered, I called not, my Son; lie down again.

7. Now *Samuel* did not yet know the Lord, neither was the word of the Lord yet *Revealed* to him.

8. And the Lord called *Samuel* again the third time. And he arose, and went to *Eli*, and said, here am I; for thou didst call me. And Eli perceived that the Lord had called the Child.

Therefore *Eli* said to Samuel, go, lie down; and it shall be, if He call thee, that thou shalt say, Speak, Lord; for thy Servant heareth. So Samuel went and lay down in his place.

10. And the Lord came, and stood, and called as at other times, *Samuel, Samuel.* Then Samuel answered, Speak Lord; for thy Servant heareth. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the Ears of every one that heareth it shall tingle

12. In that Day I will perform against Eli, all things which I have spoken concerning his House: when I begin, I will also make an End.

1794. *The 25th. of the Month called June.* The Lord God said to me, in a Vision of the night on my Bed,—In Seven Days more the Judgment *will be on* this Nation.

After this I was in a Vison and the Lord God brought close to me, that I might hear the report of a Gun that was fired, and see a man privately shoot at another to kill him: it was so near that I saw the flash, and smelt the Powder. Before the death of the King of Sweden I was shewn in a Vision similar to this, that he would be delivered over from the protection of God to be shot.

I know, because the Lord God has explained it to me by Revelation, that this Vision means the man fired at to be the present King of England. He will be shot, but not killed; he will be wounded, but not mortally.

He has not believed me at any time, although I fully informed him in 1792, and since, that it would be so; neither

neither will he, until the very Evil I mention is visited on him: and visited on him, to increase his distress at a time when he is surrounded with danger and loaded with trouble, it most certainly will. Then the King of England will be conivnced by woeful and feeling proofs, but it will be very late—comparatively when Death knocks at the door, that he despised the offered mercy of God in 1792, and constantly since his best friend among mankind, as false.

In the Month called March, 1794; I was in a Vision, and the Lord God shewed me a large and very tall Oak Tree; it stood alone; it was entirely withered, and all its Branches were cut off. While I was considering the Tree, its lonely condition and nakedness, I heard a very loud voice call out of Heaven,—HEW DOWN THAT TREE. Immediataly the tree was covered with a thick cloud of darkness, and an Angel descended from God, who struck the Tree with so violent a blow that it fell to the ground, and in its fall it made a great noise.

1794. *1st of the Month called July.* The Lord God said to me among other things in a Vision early in the morning, for I had been earnestly praying to him the evening before to hasten my Revelation to the Jews, and inform me how long it would be until it took place; because I was daily abused as an Imposter for Publishing his commands, by wicked men—every one of them led on under the influence of an Evil Spirit,——YOU must be at Constantinople, in your way to Jerusalem, by this time the next year.

The 2d. of the same Month. The Lord God said to me in a Vision on my bed early in the morning, In breaking Bread you must not any longer say, *to any person*, Peace and Friendship, but Salvation only to the Spiritual.

I know

I know by Revelation that *Christopher Love*, a Clergyman, who was unjustly Tryed, condemned, and put to Death in London, in the year of 1651, had the Divine Spirit of the Living God, and Prophecied from it. He testified of me at that time under different names, though all of them meant one and the same person;—that of a Bright Star, as a sound of Thunder in the Ears of the Wicked, A Lantern to the Jews, and a Great Man.

The Lord God commands me to give this testimony, and also to say, that he will soon send in anger the visitation of his Judgment on London, and call her to a strict account for shedding, not only the blood of this righteous Man, but likewise all his other faithful Witnesses.

I know likewise by Revelation from the Lord God, and am commanded to write it down, That *John Maximilian Daut* was sanctified by the Divine Spirit of Truth, and Prophecied under its sacred direction in the year of 1709. He has also testified of me under different names.

The Lord God commands me to inform you—*John Wright*—that you are of the *Hebrews*, of the Tribe of Levi, descended from Aaron the High Priest—by Phinehas, Zadok, and Ezra; for which, the Covenant to your Forefather Phinehas of an Everlasting Priest-hood, is renewed, given to you, to be manifested in you.

NUMBERS, CHAP XXV.

10. And the Lord spake unto Moses, Saying,

11. PHINEHAS, the Son of Eleazar, the Son of Aaron the Priest, hath turned my wrath away from the Children of Israel, while he was zealous for my sake among them, that I consumed not the Children of Israel in my Jealousy.

12. Wherefore say, Behold I give to him my Covenant of Peace:

13. And

13. And he shall have it, and his Seed after him; even the Covenant of an Everlasting Priesthood; because he was zealous for his God, and made an Atonement for the Children of Israel.

This is the Recorded testimony which the Lord my God commands me to give; and to say to you likewise, —You are sanctified by the Holy Ghost—the Divine Spirit of Truth.

The Lord God commands me to say to all you professing Christianity, whom I have, by his sacred direction, acknowledged to be of the Hebrews—descended from Israel; for you, and your Children after you, are some of his chosen people; not to take up, in obedidience to any Law or any Human power whatever, Warlike Arms to shed Blood—or commit violence, in consequence of the approaching calamities which He will most surely bring on this Egyptian Land.

Neither mind the people that blaspheme God, and revile you for believing in his testimonies: the wicked have always rose against the righteous, and this land, like Egypt of old, has many task masters to abuse and oppress in it. Therefore comfort yourselves in the knowledge of the promises of God to his Servants: For I declare by his sacred command, that the visible Jews are but few in number, compared to the great multitude professing Christianity, but all descended from the former Jews in the Land of Israel, the forefathers of the present visible ones; which were, at different times led captives into all nations: Your lives are long, their's but short; you are the Holy Seed, the People and Saints of the Most High; to whom, and your children for ever, belongs the possession and government of his Kingdom.

The Lord God, who was the Lord Jesus Christ, commands

mands me now, and not until now, to insert the following Testimonies *as a warning to all Blasphemers*, and as a reason to all men that do not know, why he said to me in the preceding part of this Book,—You may inform the King of England that I call you my Nephew.

The Gospel. St. MATTHEW, CHAP. XII.

46 v. While he (*meaning Christ*) yet talked to the people, behold his Mother and his Brethren stood without, desiring to speak with him.

CHAPTER XIII.

36 v. Then JESUS sent the multitude away, and went into the house; and his Disciples came to him, saying, declare to us the Parable of the Tares of the Field.

37. He answered and said to them, he that soweth the good Seed is the Son of man.

38. The Field is the World; the good Seed are the Children of the Kingdom; but the Tares are the Children of the Wicked one;

39. The Enemy that sowed them is the Devil; the Harvest is the end of the World; and the Reapers are the Angels.

40. As therefore the Tares are gathered and burned in the Fire, so shall it be also in the end of this World.

41. The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and Them which do iniquity.

42. And shall cast them into a Furnace of Fire there shall be wailing and gnashing of Teeth.

43. Then shall the Righteous shine forth as the Sun in the Kingdom of their Father. Who hath Ears to hear, let him hear.

47. Again, the Kingdom of Heaven is like to a Net that

that was cast into the Sea, and gathered of every kind,

48. Which, when it was full, they drew to shore; and sat down, and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the World: the Angels shall come forth, and sever the Wicked from among the Just,

50. And shall cast them down into the Furnace of Fire; there shall be wailing and gnashing of Teeth.

51. Jesus says to them, have ye understood all these things? They say to him, yea, Lord.

53. And it came to pass, that when Jesus had finish ed these Parables, he departed thence.

54. And when he was come into his own Country, he taught them in their Synagogue; insomuch that they were astonished, and said, Whence has this man this wisdom, and these mighty works?

55. Is not this the Carpenters son? Is not his Mother called Mary? And his Brethren (*meaning his Brothers*) James, and Joses, and Simon, and Judas?

56. And his Sisters, are they not all with us? Whence then has this man all these things?

57. And they were offended at him. But Jesus said to them, A Prophet is not without honour, save in his own Country, and in his own house.

After the Lord Jesus Christ was born of the blessed Virgin Mary, she was married to Joseph; by whom she had Sons and Daughters: they were supposed, as the unquestionable testimony of the Gospel demonstrates, to be his Brothers and Sisters.

St. Paul the Apostle, and likewise St. Mark, has left on Record similar testimonies, which corroborate the preceding one.

Being, Myself, descended from that James, *the eldest son of Mary, by Joseph*, whom St. Paul calls the Lord's

Brother, is the reason that the Lord God, who was the Lord Jesus Christ, said to me, to manifest his regard, *You may* inform the King of England that I call you my Nephew.

St. Paul. GALATIANS, CHAP. I.

19. But other of the Apostles saw I none, save *James* the Lord's Brother.

St. MARK, CHAP VI.

2 v. And when the Sabbath Day was come, He (*meaning Christ*) began to teach in the Synagogue; and many hearing him were astonished, saying, From whence has this man these things? and what wisdom is this which is given to him, that even such mighty works are wrought by his hands?

3. Is not this the Carpenter, the Son of Mary, *the Brother of James* and Joses, and of Juda and Simon? And are not his Sisters here with us? And they were offended at him.

The Lord God commands me to say, for the information and Warning of all Men, That between this Day the 25th of the present Month called October, and the Beginning of the Month called June 1795, without mentioning to any person at what particular time in that interval, my Revelation to the Jews, with a Sign the same as Moses in Egypt—and to the People of London, will take place: *to the former*, to receive the Commands of God through me, and to collect all their property and depart in great haste from all nations to their own Land: the Ships of England, France, Spain, and all Europe, will be obedient to the commands of God to carry home their wealth and all the people that chuse to go by sea: *to the latter*, to convince them the destruction of London in 1791—according to the Eighteenth Chapter

Chapter of the Revelation, would have been fulfilled but for my Entreaty. To fulfill *The 4th Chapter and the 5th verse of the* Prophet *Malachi*, which is, Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord. I myself, am the appointed Prophet to fulfil that Chapter and Character. Therefore I warn all people in all nations—that the Terrible Day of the Lord—alluded to is nigh; it is not the Day of universal Judgment, but the Day which is to burn like an Oven, and which is to consume the wicked from the face of the Earth—like the Stubble of the Field. Then, according to the Prophet Daniel in the Seventh Chapter, the Kingdom, and Dominion, and the greatness of the Kingdom under the whole Heaven, will be given for an everlasting possession to the People and Saints of the MOST HIGH. Being to be Revealed the same as Moses, but in the same Spirit and Power as Elijah, when he destroyed the Soldiers and Priests of Ahab, I am to repronounce his Judgments, to execute them on all False Christs and false Prophets; and afterwards, to call down Fire from Heaven to consume the enemies of God.

The Lord God commands me to say to you *William Bryan*, that you are of the Hebrews, and of the Tribe of Judah; and that you with *John Wright*, are appointed and will be commanded by him, to testify publickly to the world who I now am, and what my future designation is.

The Lord God will influence and command numbers of his People, both Men and Women, to give the same publick testimonies. He will also give them, to fulfil the *Prophecy of Joel in the 2d. Chapter*, in wonderful Visions—Dreams, and open signs in the Heaven, a knowledge of the approaching times.

28. And it shall come to pass afterward that I will pour

 out

out my Spirit upon all Fle ; and your Sons and your Daughters shall Prophecy; Your Old men shall dream Dreams, and your young men shall see Visi n :

29. And also upon the Servants and upon the hand maids in those days, I will pour out my Spirit.

30. And I will shew Wonders in the Heavens and in the Earth; Blood, and Fire, and Pillars of Smoke.

31. The Sun shall be turned into Darkness, and the Moon into blood, before the Great and Terrible day of the Lord come.

32. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord has said, *And in the Remnant whom the Lord shall call.*

The REVELATION to St. *JOHN,*

Chap. VI.

Which relates to the present War—its progress—and consequences; and its destruction by the woeful, but just judgment of an offended God.

And I saw when the Lamb opened one of the Seals, and I heard, *as it were the sound of Thunder,* one of the Four Beasts saying, Come and see. And I saw, and behold a white Horse ; and he that sat on him had a Bow; and a Crown was given to him; and he went forth conquering, and to conquer.

3 v. And when he had opened the *Second Seal,* I heard the Second Beast say, Come and see. And there went out another Horse that was Red; and power was given to him that sat thereon to take Peace from the Earth, and that they should kill one another : and there was given to him a great sword.

5. And when he had opened the *Third Seal,* I heard the Third Beast say, Come and see. And I beheld, and lo, a Black Horse; and he that sat on him had a pair

a pair of Balances in his hand. And I heard a voice in the midst of the Four Beasts say, A measure of Wheat for a Penny, and three measures of Barley for a Penny, and see thou hurt not the Oil and the Wine.

7. And when he had opened the *Fourth Seal*, I heard the voice of the Fourth Beast say. Come and see. And I looked and behold a pale Horse; and his name that sat on him was *Death*, and Hell followed with him: And power was given to them over the fourth part of the Earth, to kill with Sword—and with Hunger, and with death, and with the Beasts of the Earth.

9. And when he had opened the *Fifth Seal*, I saw under the Altar the Souls of them that were slain for the Word of God, and for the Testimony which they held. And they cried with a loud voice, saying, How long, O Lord, Holy and True, dost thou not Judge and avenge our blood on them that dwell on the Earth. And white Robes were given to every one of them; and it was said to them, That they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

THE Fifth seal *is now opened, and the secret Prophecy contained under it, is published for the Information and Benefit of all Men.*

The opening of the next Seal, while it brings Woe to the Wicked, will manifest to the Jews the great power and name of their Prince with God, as recorded by Daniel, for their deliverance and Restoration.

The PROPHET *DANIEL*,

CHAP. XII.

And at that time shall Michael stand up, the great Prince which stands for the Children of thy People; and there shall be a time of trouble, such as never was

was since there was a Nation, even to that same time: *and at that time thy People shall be delivered,* every one that shall be found written in the Book.

The time of the World alluded to, when the woeful calamities mentioned here will take place, is just now come: Myself, who will be the Revealed Prince of Israel, is the Michael and the great Prince alluded to here by the Angel speaking to Daniel: but not the Lord Jesus Christ visibly, who is God, and King over all; neither is it the Angel that is mentioned under the name of Michael *in the 10th Chapter, and 13th v.*

2. And many of them that sleep in the dust of the Earth shall awake; some to Everlasting life, and some to shame and everlasting contempt.

3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the Stars for ever and ever.

4. But, thou, O Daniel, shut up the words, and Seal the Book, *even to the time of the end*: many shall run to and fro, and knowledge shall be increased.

8. And I heard, but understood not: then said I, O my Lord, what shall be the end of these things?

9. And he said, Go thy way, Daniel; for the words are closed up and Sealed *till the time of the end.*

10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

At this time, which is the time alluded to by the Angel informing Daniel, The Earth will quake, and rent in many places: the Heaven will be convulsed, opening and shutting, and shewing many fearful signs: there will be Storms of Wind, Hail, and showers of Rain, with violent Thundering and Lightning: the very Beasts of the Field, Birds of the Air, and Fishes of the Sea, will be frightened: all the Inhabitants of the Earth will tremble for their lives, dreading that it is the Hour of

their

their dissolution and Day of universal Judgment; so fierce and terrible will the great anger of God be manifested against a wicked world, professing Christ with their lips, but teaching rebellion against his blessed Gospel in their public Laws and forms of Prayer.

Swearing Oaths; the Lords supper, or taking the Sacrament to remember him and commemorate the awful moment when he gave it to his Disciples, is made a qualification, even to the most unthinking abandoned and wicked, to serve in any public Office or Employment whatever.

Of the Public prayers. Our Father, which art in heaven; hallowed be thy name; thy Kingdom come; *which is the Kingdom of Peace*: is very good; but the next form of prayer is Beseeching God to go forth with Fleets and Armies: this is very bad, because it is in direct opposition to the former; it encourages Strife, hatred, War and Bloodshed; it is calling on God to keep back his Kingdom, and to overthrow his own Gospel of Peace. The worship of Christians ought to be pure humble and peaceable, without any mixture of Politicks or directional constraints from Human Law.

The Bishops are called Lords Spiritual. To Ordain a Clergyman, he must kneel down before a Bishop while he Says, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our Hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."

Likewise, at the consecration of a Bishop, it is said, "Receive the Holy Ghost, for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our Hands; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen. And Remember* that thou stir up the Grace of God which is given thee *by this Imposition of our hands*."

As

As there is in truth no Lord but God, no man ought to assume his sacred name. No man is Spiritual that has not the Holy Ghost, the divine spirit of truth; it is by Christ that it is given, and he will not give it to any that promotes the evil of war and disobedience to his Gospel. A Prince may give to a man a title, but it is God only that can make him spiritual: he cannot give that mighty spirit which he has not the power to command, and which he never received the gift of himself. To pursue then any longer such a false form of Ordination and Consecration, is not only dishonourable to the King, Parliament, and People of England, but also a reproach to the Bishops to attempt to give, and to the Clergy to kneel down to receive.

Turn from such deceitful unmanly ways, and endeavour to live long; for it is the word of God through a man that points at the crime, and warns you to forsake, what must, if you do not, lead to certain death: for, believe me, the day of destruction to punish disobedience to the Gospel is so very nigh, that it will take place before the commencement of Eight Months from this day.

Look at your Wives, your Children, and all that is dear to you on Earth; then consider how great the blessing to have them, to live with and possess them; but how terrible the evil to seperate, to be burnt with fire—to die, and lose them for ever.

Remember, God created Man in his own Image and likeness, and created the Earth for his use; That man, might believe in him and obey his commands.

He brought the Children of Israel out of Egypt to conduct them to the Promised Land, but when they disobeyed him in the Wilderness he destroyed Thousands of them. He burnt Sodom and Gomorrah, because

cause the people were wicked; but he saved Ninevah, which was also denounced, because the People repented.

The LORD GOD, is great merciful and compassionate to forgive, all that do entreat and obey his commands; but be assured, He is also great mighty and Powerful, Jealous of his sacred name and honour when given to men: and he can do now what he did of old, *they are recorded for our example and warning*, that is, Overthrow Cities and destroy multitudes in an Instant.

Life, Blessing, and Peace, is the inheritance of the Servants, the Saints and People of the MOST HIGH.

The VIth. Chapter of the Revelation continued.

12. And I beheld when he had opened the *Sixth Seal*, and lo, there was a great Earthquake; and the Sun became black as sackcloth of hair, and the Moon became as blood: and the Stars of Heaven fell to the Earth, even as a Fig tree casts her untimely Figs when she is shaken by a mighty wind: And the Heaven departed as a scroll when it is rolled together; and every Mountain and Island were moved out of their places.

15. And the Kings of the Earth, and the great Men, and the Rich Men, and the chief Captains, and the mighty men, and every Bondsman, and every Freeman, hid themselves in the Dens, and in the Rocks of the Mountains; and said to the Mountains and Rocks, Fall on us, and hide us from the face of him that sits on the Throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?

SECOND BOOK OF ESDRAS. CHAP. II

42 v. I, Esdras, saw upon the Mount Zion a great multitude of People, whom I could not number, and they all praised the Lord with Songs.

43. And in the midst of them there was a young *man* of a high stature, taller than all the rest, and upon every one of their heads he set Crowns, *and was more exalted*; which I marvelled at greatly.

44. So I asked the Angel, and said, Sir, what are these? He answered and said to me, These be they that have put off the mortal cloathing, and put on the immortal, (It *means the Jews, who, when I am revealed, will acknowledge that the Lord Christ is the Lord God: then they will put off the mortal cloathing of unbelief and error, and put on the immortal cloathing of Faith and righteousness.*) And have confessed the name of God: now are they Crowned and receive Palms.

46. Then said I to the Angel, what young person is that which crowns them, and gives them palms in their hands. So he answered and said to me, It is the Son of God, whom they have confessed in the world. Then I began greatly to commend them that stood so stiffly for the name of the Lord.

The Son of God alluded to here, is not the Saviour —the Lord Jesus Christ, as has been always erroneously supposed; but a human being, of Flesh and Blood, like any other. It is a man, and but a man; though recorded, and honoured with being called the Son of God. It is myself; who am the man that will be made that Prince alluded to by Ezekiel in the 44, 45, 46, and 48th, Chapters of his Prophecy; and in the 2d. Chapter of Haggai, *when Kingdoms are convulsed with Violence and War, with the fall of Thrones and the destruction of Armies,* as a promised—a designed Signet, manifested to the world by the great power and extended goodness of God. It is that man, whom God has designed to be the visible Prince of Israel. As a believer in God, *by—and through Christ the divine spirit of Truth,* and an

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obeyer of his commands, he is a Son, an adopted son: So is every man under Heaven an acknowledged Son, whether rich or poor, that does the same; and so is every Woman likewise an adopted—an acknowledged daughter.

Remember the Words of the Lord Jesus Christ in the Gospel, where he says, "After this manner therefore pray ye. OUR FATHER, which art in Heaven, &c. As God then is our Father, we, that acknowledge and pray to him as such, are surely his sons and Daughters.

All that believe in the Testimony of God by me, which he now commands me to make known, are his People, a part (*because the visible Jews are the great body,*) of that innumerable multitude shewn by the Angel to Esdras, crowned and receiving Palms.

The Lord God commands me to remind all people of the loud Thunder that was on the Seventh of August last, and to say, It was a Threat from him to destroy London, sooner than suffer me to be hurt: take it for a warning, and beware of the dreadful consequences that will most certainly ensue, if a similar injury is intended against me: For if you, the English Government, is determined to molest me, the Lord God is also determined to oppose you; and will visit with Death on his enemies—and with destruction on their Capital. For the English Government, *both what is called—Civil and Ecclesiastical,* in its present Form, will, by the fierce Anger and determined Judgment of the Lord God, be removed—annihilated—and utterly destroyed, before the expiration of Ten Months from this Day.

For Those unhappy men which compose it, as if the injustice of the present war was not sufficient to provoke him, have imprudently gone on, adding evil to evil, and now, more than before, publickly encourage

Blasphemy against him, and abuse against his Prophet. Why do they do so? Said the Lord God to me, Why? Because you have not their *Mark*, but my Seal; you have not their Authority—the laying on the Hands of their Bishops—to give the Holy Ghost to Prophecy by, but my Spirit. *Yet, these are the men that pretend to Judge of Spirits,* to discern the good from the evil: they suppose every man that writes or speaks under the power and influence of God is a false Prophet—an Imposter under delusion; because the words of truth by him go to contradict their Mark, their Human Ordinances and political forms of Prayer.

The Lord Jesus Christ says in the 15th Chapter of his Gospel by St. Matthew, "But in vain they do worship me, teaching for Doctrines the Commandments of men."

And because the annunciation of my Kingdom of Peace and Preservation, brings with it the sentence of Death against their Kingdom of War and Human destruction. Therefore, hear what the Lord God says to me by Revelation and commands me to write, That as they have encouraged Blasphemy against me, they shall not prosper; for I'll send a blast on them that will confound all their Councils: and as they have encouraged abuse against you, whom I sent, and who entreated me for their good, I'll deliver them over to the power of their enemies—to be hated by every body, despised, and trod under foot like mire in the streets.

The Lord God commands me to say, for the information of the English Government, the Judges, and all men, That the Prisoners now in Confinement and on Trial for their lives, charged with the crime of High Treason against the life of the King of England, are innocent: as such, he requires me to make known to the King his sacred commands in writing, and to publish this for the knowledge of all.

The

The Lord God commands me to inform, through this Book, all that honour him — his Servants — the Peaceable and Righteous in all Nations, which have had their Property, whether in Land or Money, confiscated, for no other reason than because the nation they belonged to declared war against the nation they lived in;—all such property,—or its full value,—with reasonable interest for the time, shall most surely be restored.

And you PETER WOULFE,—*one of the Avignon Society*, whom the Lord my God commands me to mention here by name as a testimony of his great regard,—your Property confiscated in France will all be restored with interest, and much kindness shewn to you by the members of its Government: they will restore the property of every other *peaceable individual* likewise;—by the same Divine rule of Justice, Spain,—England—Prussia—Germany—Holland, and all the other nations of Europe must restore theirs: For the time of the world is just now come, and God is firmly determined to manifest his mighty power for the preservation of his People and Saints, by fulfilling by me his words in the Eleventh Chapter of Isaiah, a part of which are,—But with righteousness he will judge the POOR, and Reprove with EQUITY for the MEEK of the Earth; and he shall smite the Earth with the Rod of his Mouth, and with the Breath of his Lips he shall slay the wicked.

RICHARD BROTHERS.

LONDON, No. 57, *Paddington-Street*,
26th of the Month called October, 1794.

The Prophet ISAIAH. CHAP XLI.

25 v. "I have raised up one from the North, (meaning the Revealed Prince of the Hebrews at this time.) and he shall come; (meaning to Jerusalem from that northern part of the world alluded to. England lies in the

the north, and it is indeed the country meant.) from the rising of the sun he shall call upon my name: and he shall come upon Princes as upon mortar, and as the Potter treads clay.

Isaiah stood at Jerusalem when this Prophecy was given, writing and recording it by the direction of God, he looked to the Northern part of the world where this distinguished person which he so clearly mentions is first to rise, and then come to Jerusalem; calling on the name of the Lord from the rising to the setting of the sun; as zealous for an obedience to the Gospel, as David his father was for the Law; travelling in the mighty strength of the spirit, and armed with the divine power of fire like * Elijah, he will subject nations, remove Thrones, and burn all rebel Princes.

* *Malachi, Chap. 4th, 1st and 5th v.* * *Isaiah, Chap. 11th, 4th v.* **2d. of Esdras, Chap. 13th, v. 11th.*

26. Who hath declared from the beginning, that we may know? And before the time, (*meaning*, before the Prophecy is fulfilled: it being 2461 years from its declaration then to its accomplishment now this present year of 1795.) that we may say, He is Righteous? Yea, there is none that sheweth; yea, there is none that declareth; yea, there is none that heareth your words.

The King of England, and the members of his government; the Parliament, Bishops, Judges, and all the Ambassadors from foreign nations in London, have received the information of their fall and destruction; but they all refuse to believe, and by so doing fulfil exactly what the Prophet means, when he says, "*Yea, there is none that heareth your words.*"

27. The first shall say to Zion, Behold, behold them: (meaning the Jews crouding home to Jerusalem in great multitudes.) and I will give to Jerusalem *one* that bringeth good tidings. (It means the Revealed

Prince

Prince returning home with the People to rebuild the desolate City and make her rejoice.)

28. " For I beheld, and there was no man; even among them there was no Counsellor, that, when I asked of them, could answer a word.

Here the Holy Ghost—the spirit of God—spoke by Isaiah, as if speaking by myself at this very hour: for I have sent books of the Judgments of God to the King of England, and the members of his government; his Parliament, his Bishops, his Judges, and all the foreign Ambassadors in London for their respective countries: but to accomplish what is so faithfully recorded by the Prophet, where he speaks spiritually as myself,—" *Even among them there was no Counsellor, that, when I sent to them, could answer a word.*"

29. " Behold, they are all vanity; their words are nothing; their molten images are wind and confusion.

Other parts of the Revelation to St. John which are to be fulfilled, and which the Lord God commands me now to publish.

CHAP. XIII.

1. v. " And I stood upon the sand of the Sea, and saw a Beast rise up out of the sea, having Seven Heads and Ten Horns; and upon his horns Ten Crowns, and upon his heads the name of Blasphemy.

This Beast means the English Monarchy, and it is by ships and commerce that it has rose from the sea to such astonishing grandeur and magnitude. The Heads, Horns, and Crowns, allude to the many departments of Government, and their splendid distinctions. The Blasphemy, means the titles given to, and assumed by the King of England; such as, Our Most Gracious Sovereign Lord, Sacred Person, Majesty, Defender of the Faith, and supreme Head of the Church, all which names belong to God, he only can be what they express, and when they are applied to any other, the sin is Blasphemy in his sight.

2. And

2. And the Beast which I saw was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion: and the Dragon gave him his power, and his seat, and great authority.

The English Monarchy for being Supreme Head of the Church, and over the many Religious Sects tolerated in the Country, is the reason that it is for their great number compared to a Leopard full of spots.

As a Bear is very strong on his feet, so is the English Monarchy: and as a Lion roars with his mouth the loudest of any beast, so does the English Monarchy proclaim its greatness more than any other.

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the Beast.

The beginning of this verse means the death of Charles the First King of England: and the deadly wound being healed, means the recovery of Monarchy by the Restoration of Charles the Second. During the interval of time between the death and succession, all the world wondered if the English Monarchy would ever be restored again.

9 v. If any man have an Ear let him hear. He that leads into Captivity, shall go into captivity: he that kills with the Sword must be killed with the sword. Here is the patience and the faith of the Saints.

The leading into Captivity, means imprisonment and Slavery: and killing with the Sword, means Violence and war. The patience of the Saints is to bear quietly with those evils, and to resist the temptations of wealth to do them: All that have faith in God will not do such things, from a belief that they are offensive, because he commands them not.

11 v. And I beheld another Beast coming up out of the Earth; and he had two horns like a Lamb, and he spake as a Dragon.

This

This verse means the Elector of Hanover. Coming up out of the Earth, is to signify that his Country or Government is situated inland. The Horns of a Lamb, and the voice of a Dragon, means, that although he is weak in power like a Lamb, yet by his voice he can threaten in great and mighty words like a Dragon.

12 v. And he excerciseth all the power of the first Beast before him, &c.

It means the Elector of Hanover's succession to the Crown, Place, and Power, of the former King of England. To fulfil this part of the Prophecy given by Revelation to St. John, the utter expulsion of the Stuart family must against all human opposition have taken place to admit the Elector of Hanover.

A great part of this chapter is taken up in describing the King and Parliament. I am commanded to inform both of the Recorded Judgments of God, the dangers which threaten them, and the certainty of their taking place, unless they implore him for mercy and obtain it.

They have individually promised by their Godfathers and Godmothers in the Sacred Covenant of Baptism, and acknowledged a confirmation of it by receiving the Sacrament, (for both were instituted by the Lord Jesus Christ) to believe in him and obey his commands; yet notwithstanding this heaviest of all obligations, which a Human being can enter into, (for it is with his God) and on the performance of which his Salvation depends, the laws they make, a part of the Thirty-nine Articles, and some of the forms of prayer used in publick worship, goes more to break the Covenant of Baptism, to dishonour God, and oppose an obedience to his Blessed Gospel, than was ever authorized in any other Nation.

Without submitting to the forms of law prescribed by Act of Parliament, which are in direct opposition to the commands of Christ, and very sinful to do, no man can hold any place of Profit or Trust, enjoy the

privilege of Freedom, and comparatively to Buy or Sell.

17 v. And that no man might Buy or Sell, save he that had the Mark, or the Name of the Beast, or the Number of his Name.

18. Here is Wisdom. Let him that has understanding count the Numbe. of the Beast: *for it is the Number of a Man*; and his number is Six hundred three score and Six.

This verse means the English Parliament; and although it exceeds the number mentioned here, yet notwithstanding, it is the real and very assembly of Men alluded to in the Revelation by the number of 666.

Because the Parliament acknowledge and address the King by the divine names which belong only to God; such as, Our Most Gracious Sovereign Lord, Sire, Majesty, and honour him with equal humility in supplication when they require any thing, as if he really was the Lord of Heaven and Earth, such as, Humbly praying that your Majesty would be most graciously pleased, &c.—Therefore God in his great anger, being jealous of his name and honour, calls the King a Beast, and his Parliament his Image and Number.

CHAP. XIV.

1 v. "And I looked, and lo, a lamb ſtood on the Mount Sion, and with him a hundred and forty four thousand, having his Fathers name written in their foreheads."

The Lamb mentioned here, means myself as Prince of the Hebrews; and Mount Sion, Jerusalem: The hundred and forty four thousand with me, having the name of my Father wrote in their foreheads, means not only the viſible Jews of the Twelve Tribes, but likewise the Invisible:—it comprehends all of Hebrew extraction that will believe in the testimony of God by me.

6. "And

6. "And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people;—Saying with a loud voice, Fear God, and give Glory to Him; for the hour of his Judgment is come: and worship him that made Heaven and Earth, and the Sea, and the Fountains of Waters."

8. "And there followed another Angel, saying, Babylon is fallen, is fallen; that great City! because she made all nations drink of the wine of the wrath of her fornication.

9. "And the third Angel followed them, saying with a loud voice, If any man worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb: And the smoke of their torment ascends up for ever and ever; and they have no rest day nor night who worship the Beast and his Image, and whosoever receives the mark of his name."

12. "Here is the patience of the Saints: Here are they that keep the commandments of God, and the faith of Jesus."

CHAP. XVI.

1 v. "And I heard a great voice out of the Temple, saying to the seven Angels, Go your ways, and pour out the vials of the wrath of God upon the Earth."

2. "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore on the men which had the mark of the Beast, and on them which worshipped his Image. And the second Angel poured out his vial upon the Sea; and it became

as the blood of a dead man : and every living soul died in the sea."

4 " And the third Angel poured out his vial upon the rivers and fountains of waters : and they became blood. And I heard the Angel of the waters say : Thou art righteous, O Lord, which art, and wast, and shall be ; because thou hast judged thus. For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink ; for they are worthy."

10, "And the fifth Angel poured out his vial upon the seat of the Beast, and his kingdom was full of darkness, and they gnawed their tongues for pain; and blasphemed the God of Heaven, because of their pains and their sores, and repented not of their deeds.

CHAP. XXI.

6. v. " And he said to me, It is done. I am Alpha and Omega; the Beginning and the End : I will give to him that is a thirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my Son."

8. But the fearful and unbelieving, and the abominable and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone; which is the second death."

The Lord God commands me to say to you, George the Third, King of England, that immediately on my being revealed in London to the Hebrews as their Prince, and to all nations as their Governor, your Crown must be delivered up to me, that all your power and authority may instantly cease. On my being revealed, the invisible power of the Angel of God which guards me now, will then become visible as a flame of fire; the very same that accompanied Moses and the Children of Israel out of Egypt. I must not

acknowledge

acknowledge any superior but the Lord Christ, who is the Lord God: and as a man raised up, like David, by him to be a Prince, he commands me to allow no equal, but instantly to burn out of his kingdom, the rebellious and disobedient. *Read the 41ſt. chap. and 25th. v. of Isaiah.*

Be advised by this, for evil is going to be let loose; when it is, the King of England will no more believe the signs of God by me, than the King of Egypt would by Moses: therefore, desire your servants to deliver directly to you all letters and messages from me; for, it is for your contempt to me that your country is ordered to be invaded, and your power to be deſtroyed. The tall oak with all its branches cut off, mentioned in one of the visions of God in the preceding part of this Book, means yourself and family.

The Lord God commands me to say to you *Nathaniel Brassey Halhed*, that as you are reviled and considered by your former acquaintances as ruined and lost for speaking the truth as he manifested it to you, for publishing your testimony of me his servant, you shall, by the expiration of three months, from this day, have your choice of being either Governor-general of India, or President of the Board of Controul in England; that all men may be convinced, that He that rules in Heaven is able to exalt, or to abase; that he is still able, even at this late hour of a wicked world, to reward the obedient to his Blessed Spirit, and give the most eminent places on earth to whomsoever he pleases.

The Lord God commands me to inform all men, as a prevention in future to their asking unnecessary questions, that all that is proper and allowable for me to relate from him is published in this book.

The

The Copy of a Letter to William Pitt, Chancellor of the Exchequer, which the Lord God commands me now to publish.

In obedience to the sacred command of the LORD GOD, whose Servant and Prophet I am, I inform the Chancellor of the Exchequer that the Prisoners now in confinement and on Tryal, charged with the crime of High Treason against the King's Life, are innocent.

I am likewise commanded to inform you, because God is very merciful and compassionate, *that the Seventh Chapter of the Prophecy of Daniel and last part of the Sixth Chapter in the Revelation to St. John, will be fulfilled before the expiration of seven months from this day. And also my Revelation; to the Hebrews as their Prince and Leader, according to the Twelfth Chapter of the Prophecy of Daniel; to the King and People of England, and the People of all Nations, as their Ruler—for—and immediately under God, according to the Twenty-second Chapter of the Second Book of Samuel; to all Nations as the promised* Signet of Peace, *according to the Second Chapter of Haggai; and as Elijah, to the Wicked—the Revilers—and Blasphemers against God, according to the Fourth Chapter of Malachi.*

RICHARD BROTHERS.

No. 57, PADDINGTON-STREET.
9th. of the Month called November.

The KING, and DUKE OF PORTLAND as Secretary of State, were wrote to at the same time.

REVELATION, CHAP. XI.

15. v. "And the seventh Angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

RICHARD BROTHERS.

The Man that will be revealed to the Hebrews as their Prince; to all nations as their Governor, according to the covenant to King David, immediately under God.

London, No. 57. Paddington-ſtreet,
20th of the Month called February, 1795.